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ABSTRACT

While Natives in Alaska comprise almost one-third of the population, over 50% of Native students entering the university are likely to drop out at the end of their first year and only one in fifty is likely to complete the baccalaureate degree. In an effort to increase Native student's chances of success and social adjustment, the University of Alaska's Division of Statewide Services, in cooperation with the U.S. Office of Education and the Bureau of Indian Affairs, initiated a six-week summer program in 1964 to encourage the development of self-determination in each student, to enable him to assess his own capabilities more objectively, to help him view the career alternatives available to him realistically, and to allow him to choose freely the one he considers to be most rewarding. The College Orientation Program for Alaska Natives (COPAN) procedures included seminar discussions of contemporary Native social issues and problems, rooming and boarding with a Western professional family during the six-week program, field trips and visits to institutions illustrating Western urban culture: guided reading: interpersonal communication and writing: workshops in study skills and test-taking; and individual testing and counseling. From the data collected over the four year period of the program, it is apparent that COPAN accomplished much of what it set out to do. A higher survival rate supported by psychometric data shows increased personality integration and lowered anxiety levels of COPAN students. (Author/NEC)

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College
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Natives

COPAN

by
Lee Salisbury

Institute of Social, Economic and Government Research
1971

University of Alaska
Fairbanks Alaska

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COLLEGE ORIENTATION PROGRAM FOR ALASKAN NATIVES

COPAN — Education for Survival

by

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Institute of Social, Economic and Government Research

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PREFACE

This report describes the College Orientation Program for Alaskan Natives (COPAN), which was in operation at the University of Alaska for the four years from 1963 to 1967. It is hoped that the insights, observations, and recommendations contained herein will help to improve Alaska Native education at all levels. The demonstration project accomplished its immediate aim: that of improving the academic survival rate of its participants. More importantly, it has enabled us to take a fresh look at the aims of western education, and has allowed us to re-examine and question some of the implicit attitudes that have shaped our methodology and curriculum. It has also shown us the dramatic divergence between what we believe we are teaching and what is actually being learned. Much of what was discovered during the COPAN experiment is being applied in the University of Alaska's Special Orientation Services (SOS) program, which is designed to assist Native students at the University.

The writer wishes to gratefully acknowledge the interest and support extended to this program by the late Hon. E. L. Bartlett, Senator for Alaska, and to express his thanks to the many individuals who serve in the private, state and federal schools throughout Alaska who are concerned with the improvement of Native education. The cooperation and assistance of the Bureau of Indian Affairs and the University of Alaska Division of Statewide Services are appreciated.

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The writer also warmly acknowledges the valuable counsel and support of two Bureau of Indian Affairs staff, formerly in Alaska, who now serve the Department of the Interior on the national level: Tom Hopkins and L. Madison Coombs.

Special thanks are extended also to Dr. Harry V. Ball, professor of sociology, University of Hawaii, for his invaluable assistance in establishing viable evaluative procedures.

The success of this program is ultimately due to our dedicated staff members, our host parents, and especially to our student volunteers who took an active part in the educational experiment. Through their trust and willingness to discuss their thoughts and feelings, they have enabled us to "see ourselves as others see us." The image has not always been flattering. At the same time, they have been able to gain additional insights into their own search for identity and their progress toward independence and autonomy. They have helped us to appreciate the dilemma which all Alaskan educators face: how to support without crippling -- how to "help" without perpetuating helplessness.

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(Principal Investigator)

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CHAPTER 1.

INTRODUCTION

Alaska's Native population includes Tsimpsian, Tlingit, and Haida Indians from the Panhandle; Aleuts from the Aleutian Chain; Athabascan Indians from the Interior; Eskimos from the Bering and Arctic seacoasts and inland river communities, and many who have migrated from their villages to larger towns and cities.

Approximately one-eighth of the entering freshman class at the University of Alaska has been identified as "Native" in recent years. "Native" means that one has declared himself to be at least one-fourth Eskimo, Indian, or Aleut, and is thereby eligible for grant-in-aid support from the Bureau of Indian Affairs. There are also students who meet the criteria required for BIA support, but who do not want or need it and are not declared Native.

The educational, social, and cultural backgrounds of these students vary. Percentage of mixed blood is no index of acculturation: one junior student, a pure-blooded Eskimo, and a graduate of an Anchorage high school, plays flamenco guitar and recites Ferlinghetti with no trace of an accent. He stands in striking contrast to a blonde, blue-eyed, fair-skinned part-Aleut girl from King Cove who speaks with the characteristic Native intonation and who mixes only with other Native students.

Native students enrolling in the University from *de facto* segregated boarding schools such as Mount Edgecumbe in Sitka, Covenant High School in Unalakleet, and Friends High School in Kotzebue are usually bilingual.

Others, who come from integrated high schools in larger cities, such as Fairbanks and Anchorage, are less likely to speak their Native language and may be more racially dilute.

Although it would be difficult to generalize about a group with such varied backgrounds, it has proven possible to make certain accurate predictions: Over 50 per cent of Native students entering the university are likely to drop out at the end of their first year. Less than 2 per cent of the original group are likely to receive a college degree at the end of four years. Of a group of 50 entering Native freshmen, only one is likely to complete the baccalaureate degree at the end of four years.

When one considers that Natives in Alaska number almost one-third of the population and that these students are their potential leaders, the gravity of this minority group drop-out problem becomes apparent.

What causes these students to drop out? From a superficial examination of existing data, it might be concluded that entering Native freshmen would be better prepared for the competition confronting them in college than would their non-Native peers. To reach this educational level, they have already survived an attrition rate of over 60 per cent in elementary school and 52 per cent in high school. Yet, at the college level, these surviving Native students are twice as likely to fail.

For the rural Native student who enters college directly upon graduation from a boarding high school, the experience is typically devastating. College represents his first integrated school experience and a traumatic introduction to the role of a minority group member. Because of his poor academic preparation and his inability to communicate his ideas and feelings (even within his own group), his self-concept becomes imbued with deep feelings of inferiority and inadequacy every time he meets an academic and social obstacle he cannot surmount. If he is to survive, he is clearly in need of special supports which the standard college structure does not provide.

In response to this need, the University of Alaska's Division of Statewide Services, in cooperation with the U.S. Office of Education and the Bureau of Indian Affairs, initiated a summer program in 1964 called the College Orientation Program for Alaska Natives (COPAN).

The aims of the four-year, six-week summer program were to increase the Native student's chances of success and social adjustment by:

1. enhancing his feelings of self-worth by helping him understand his original culture and its relationship to the larger society;
2. helping him to perceive the value and attitudinal contrasts between cultures;
3. developing communication skills in English and strengthening his conceptual knowledge of English by broadening his direct experience with the Western urban culture;
4. increasing his understanding of self by helping to perceive and to verbalize his problems;
5. fostering the development of Native peer support through group discovery and discussion of mutual problems;
6. broadening his understanding of language and helping him to perceive its functional relationship to a specific culture.

Additional aims of the program were to provide practical information to others who carry on orientation or accelerated acculturation programs for Alaska Natives and other minority groups, and to add to the general body of scientific knowledge of the acculturation process and methods of its study.

The central purpose of the program was to encourage the development of self-determination in each student, to enable him to assess his own capabilities more objectively, to help him view the career alternatives available to him realistically in terms of the talent and degree of commitment each alternative requires, and to allow him to choose freely the one he considers to be most rewarding.

Of the alternatives open to the Native graduating from high school, college provides the widest range of choice and the greatest opportunity for self-determination. To the degree that this autonomy is developed he may become a productive, rather than a dependent, member of the larger society.

COPAN procedures included seminar discussions of contemporary Native social issues and problems; rooming and boarding with a Western professional family during the six-week program; field trips and visits to institutions illustrating Western urban culture (scientific, artistic, professional); guided reading and motion picture viewing; interpersonal communication and writing -- English language and literature team-taught by speech and English specialists; workshop in study skills, test-taking, and the use of research facilities; individual testing and counseling; and a formal freshman-level course in Anthropology (Introduction to the Study of Man).

From the data collected over the four-year period of the program, it is apparent that COPAN accomplished much of what it set out to do. Its students have shown a higher survival rate than have their non-COPAN Native peers. The dramatic gains in cultural insight and self-worth, evidenced by their written and oral expression, are supported by psychometric data showing increased personality integration and lowered anxiety levels over each six-week period. Other data indicate that the program attracted increasing numbers of high-potential low-achievers (high ACT-low high school GPA) who could benefit most from it.

The findings contain implications for educators of Alaska Natives at all levels. The present system does not permit the Native to develop confidence and competence necessary to succeed in the larger world, nor does it give him an adequate comprehension of English language and Western culture. Thus, his ego-strength, social adaptability, and achievement motivation are less than they could be.

Cross-cultural education, as a process of both enculturation and acculturation, requires special perspectives, insights, and skills. Dramatic modifications in curriculum and in teacher training and selection are essential to meet this need. Finally, and of greatest importance, is the recognition that Alaska Natives have demonstrated their willingness and their right to participate in determining the type of education their children should have.

CHAPTER II.

THE ALASKA NATIVE CONDITION

NATIVE POVERTY

The depressed state of the American Negro, the poor-whites, Spanish-Americans, and others has been widely publicized. Yet, until recently relatively little attention has been paid to the poverty of Natives of Alaska. A prominent Alaska economist, Dr. George Rogers, estimates that 71.9 per cent of Alaska Native families with cash incomes are living in a state of poverty. And, he points out further that the low level of educational attainment is "both a result of poverty and a contributing factor."

> The 1960 Census reported that 5.8 per cent of white persons 25 years and older had seven years or less education (i.e., dropped out before graduation from primary school) as compared with 68.9 per cent of Native persons 25 years and over. With 68.9 per cent of the adult Native population having something less than an elementary school education, the hopes are dim for improvement in employment and income for this group through greater participation in Alaska's future economic growth.[1]

Alaska's rural economy offers little to the unskilled worker. In September of 1967, only 1 of 18 Natives 16 years or over had a permanent job in three election districts of southwestern Alaska, which then had a predominantly Eskimo population of about 13,200. Projections of future employment indicate that completion of forseeable economic development projects by 1974 will create 156 new jobs per year. Yet, the Native labor force is expected to increase by 269 persons per year during the same period. A generous assumption would be that half the new jobs might go to resident Natives.[2] If this were so, the unemployment rate for Natives in the three districts would increase by 191 persons each year.

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[1] Rogers, George W., "Alaska's Native Population and Poverty" (University of Alaska Monograph, 1965), p. 6.

Since Natives comprise almost 30 per cent of the non-transient population of Alaska and have one of the highest population growth rates in the world,[3] the employment problem will probably not be alleviated without the influence of some external stimuli.

ISOLATION

A majority of Alaska Natives,[4] scattered throughout a land mass one-fifth the size of the lower 48 states, live in small villages ranging from 50 to 1,500 persons along the seacoast and the navigable rivers and creeks. Few villages can pick up a dependable AM radio signal and most are inaccessible by road. Bush plane, dog sled, small boats, and snow vehicles are the chief modes of transportation to and from the settlements.

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[2] In 1967, Natives accounted for more than four-fifths of the resident population 16 to 64 years of age, but held less than one-third of the permanent jobs. The districts involved are Bethel, Kuskokwim, and Wade Hampton. Federal Field Committee for Development Planning in Alaska, A Subregional Economic Analysis of Alaska, Anchorage, 1968. See "Subregion III, Kuskokwim Area," by Arlon R. Tussing, pp. v-x.

[3] Four per cent per year on a statewide level as compared with North America's 1.6 per cent, Southeast Asia's 2.7 per cent, Europe's 0.9 per cent, Southwest Asia's 2.6 per cent, Central America's 2.9 per cent, from George W. Rogers, "Preliminary Comments on Alaskan Native Population and Employment prospects, 1960-2000, Multilithed, Juneau, Alaska: Bureau of Indian Affairs, 1964.

[4] Of the 43,081 Alaska Natives, according to the 1960 Census, approximately 25,000 (over 50 per cent) are Eskimo. The remainder are either Aleuts (1,500) or Indians (14,444). There are four distinct Indian cultures in Alaska. The largest of these, the Athabascan, number about 8,000 according to reliable estimates, and are the hunting and fishing nomads of the Interior. The Tlingit (4,000-5,000), the Haida (1,000), and the Tsimpsian (1,000) are located in Southeastern Alaska and live largely by fishing in coastal waters.

In addition to geographic dispersion, linguistic heterogeneity among Native groups and spoken rather than written language use tend to reinforce their isolation, although the use of tape recorders and cassettes has recently evolved as an increasingly common means of communication between city and bush.

HEALTH PROBLEMS

A contributing factor to the transitional problems of many Alaska Natives is poor health. There has been a relatively high incidence of tuberculosis among them although this has been drastically reduced through federal public health programs. In 1962, Ray[6] found that 51 of a sample group of 1,078 high school dropouts were ex-tubercular patients, while 75 of a group of 991 graduating seniors also had tubercular history. Ray also notes:

> The greater health problem may lie in malnutrition, neglect of marginal eyesight, hearing, and low grade infections which affect the motivation and productivity of students and which lower actual achievement.[7]

In a special summer enrichment program offered at the University of Alaska in 1962 to 48 Native pre-high school students from rural schools, it was found that 24 students exhibited a recognizable hearing loss; only one had received any otological treatment. Although no sight examinations were made, symptoms of poor eyesight were patent.[8]

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[6] Ray, Charles K; Ryan, Joan; Parker, Seymour, *Alaska Native Secondary School Dropouts*, (College, Alaska, University of Alaska, 1962), p. 135.

[7] *Ibid.*, pp. 278-279.

TREND TOWARD SELF-DETERMINATION

Since 1912, the Tlingit and Haida Indians have exerted collective political pressure through the Alaska Native Brotherhood. However, Natives in the North have traditionally avoided taking group action above the family or village level. Under the impetus of the Native land claims question, heretofore politically isolated villages in the North banded together into regional organizations which in the fall of 1966 formed a statewide federation concerned with health, education, welfare, and the general advancement of the Natives as a whole. The regional organizations, the urban Native groups, and the statewide federation take an active role in state affairs, thereby demonstrating their ability to participate and lead in the process of their own economic and social transition.

As political involvement has increased, Natives have become aware of and concerned with a scarcity of educated Native leaders. Educators share this concern as they attempt to adapt the traditional modes of Western education to the needs of the Alaska Native student. The abnormally high attrition rate of Native students at all levels is being attacked directly by several organizations, institutions, and agencies.[9]

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[8] Salisbury, Lee H., "University of Alaska -- Bureau of Indian Affairs Summer Program, Speech Report," Multilithed, Juneau, Alaska: Bureau of Indian Affairs, 1962).

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[9] The University of Alaska is participating in two programs (besides COPAN) aimed at the educational problems in the state. Upward Bound, funded by the Office of Economic Opportunity, is geared to motivate sophomore and junior high school low-achievers to recognize and use their talents; the Rural Teachers Project, funded by the Ford Foundation, is aimed at improving the quality of teaching materials and instruction in the village schools. The Bureau of Indian Affairs, the State Department of Education, and the Alaska Federation of Natives are also engaged in improving the standards of education at the village level.

CHAPTER III.

LANGUAGE AND LEARNING PROBLEMS

CUMULATIVE LINGUISTIC DEFICIT

Current literature that deals with language and learning problems of the disadvantaged is generally relevant to the problems of Alaska Natives. From observing language development in children, many researchers have noted that the disadvantaged child is typically unable to "catch up" or even to "hold his own" in language and learning skills when competing with the middle-class student in an integrated school. His deficiency becomes even more marked as he progresses through school, his ego-strength diminishes commensurately, and his chances of dropping out increase. Deutsch calls this a "cumulative deficit phenomenon."[1] The teacher who ascribes the cause to indifference, short attention span, or inability to budget time is describing symptoms rather than explaining causes: the student simply has a different cultural background and thus different cognitive meanings than does the middle-class student.

It is obvious that the cumulative deficit must be arrested during the pre-school and early school years, as these are crucial periods in language development. Bloom hypothesizes that language deprivation in a child's first four years can have far greater consequences than it can from age 8 to 17.[2] Important steps in early remediation are currently being met by programs such as Head Start, which emphasizes parental involvement.

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[1] Deutsch, Martin, "The Role of Social Class in Language Development and Cognition," (American Journal of Orthopsychiatry, 1965), pp. 35, 78-88.

[2] Bloom, Benjamin S., Stability and Change in Human Characteristics (New York: John Wiley and Sons, 1964).

It will be years before results of improved early language-learning programs are seen on the high school and college levels. Meanwhile, changes in firmly established, inadequate language behaviors can be accomplished only though a combination of high student motivation and strong teaching strategies.

LANGUAGE VERSUS ACTION

Jerome Bruner, et al.,[3] notes the contrasts in uses of language between cultures. All men, he believes, have three modes of representing reality: action, imagery, and language or symbolism. Thus, speech is seen as but one mode of communicating and its role is not equally important in every society. In a subsistence culture, action (or showing) is a far more usual means of teaching than is language (or telling).

In a complex, technical society, on the other hand, where the teacher and the child are necessarily removed from the action or situational context that carries direct meaning, "telling" or the linguistic code becomes the most important means of communication. This contrast in attitude toward language use is undoubtedly responsible for many of the Alaska Natives' problems in communicating in a world where words seem to be, and often are, more important than actions.

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[3] Bruner, Jerome S., Oliver, Rose R., and Greenfield, Patricia M., et al., Studies in Cognitive Growth. (New York: John Wiley and Sons, 1966).

Non-Manipulative Use of Language

The communication problems of the Alaska Native can be better perceived by examining the child-rearing practices of the Eskimo, which differ markedly from those of the dominant culture. American middle-class society strongly emphasizes individual achievement. However, in an Eskimo environment, where survival is marginal, egalitarianism is necessary for survival, and strong negative pressure is exerted on the assertive individual. From an early age, the Eskimo child is trained to conform -- to "fit in" to his society.

The Western child is often taught to believe in a socially acceptable fashion by admonition ("Thou shalt not...."), verbal manipulation, bribes, or corporal means. These modes of influencing behavior are unknown to the Eskimo. Affirmative rather than negative means are used: for example, if a child walks dangerously close to a hot stove, or toddles toward the edge of a swollen river, his elders will say in a friendly fashion, "Tai tai" (or, roughly, "come, come, see what you are doing?").[4] A child is shown by example. He watches his elders and his neighbors carefully and he learns from them. His training consists of casual yet consistent encouragement in the techniques of survival. Use of allegory is common. The cruelest punishment that can be inflicted upon any member of a tightly-knit subsistence group by his peers or elders is ostracism -- of symbolically murdering him by refusing to recognize his existence for varying periods of time -- but the Western convention of "tongue-lashing" is unknown.

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[4] Oswalt, Wendell, Napaskiak, An Alaskan Eskimo Community, (Tucson, Arizona: University of Arizona Press, 1963), pp. 42-43.

In village culture, oral communication, while important in maintaining day-to-day transactions, is not considered a way to manipulate the environment. This attitude toward communication differs sharply from the Western one, where children quickly realize that their language is a means to influence the behavior of others and to make their way in the world. Indeed, some even consider it a protective tool to be used in a hostile environment. As Brigance noted, "It is almost literally true that good speech has replaced the gun and axe as an instrument of survival."[5]

Restricted versus Elaborated Code

Language development of the Native child depends to an enormous extent upon the mode of communication used by his parents. Vygotsky states that there is a minimal need for language among people who live in close psychological contact.[6] Sapir explains this in terms of group unanimity: "Generally speaking, the smaller the circle, and the more complex the understandings already arrived at within it, the more economical the acts of communication can afford to become."[7] Thus, communication between individuals with common problems and understandings (mother and child, close friends, etc.) tends to be highly implicit, is restricted in verbal meaning, lacks specificity, and is disjunctive.

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[5] Brigance, W. Norwood, Your Everyday Speech (New York: McGraw Hill, 1937), p. 20.

[6] Vygotsky, Lev Semenovich, Thought and Language, Cambridge, Massachusetts: MIT Press, 1962).

[7] Sapir, Edward, "Communication," Encyclopedia of Social Sciences, (New York: MacMillan, 1931).

Bernstein calls this abbreviated speech the "restricted code," which he contrasts to an "elaborated code" -- one more explicit, flexible, abstract, and complex in structure.[8] Depending upon the social situation in which he finds himself, the middle-class child learns to use both the restricted and elaborated codes. The Native child, who lives in a closed society, is seldom influenced by outside styles. The restricted code is often his only available model. Thus, he is more likely to fail in a Western school than is his middle-class, non-Native peer.

English -- The Code of Dependency: Problems of communication are particularly apparent in the culture-contact situation. This can be seen by the Native's characteristic difficulty assuming an adult role when he uses English. His use of this language is apt to be construed by members of the dominant culture as "childlike" because it seems passive and oblique rather than active and direct. Several COPAN students who have noted this problem in themselves have commented on it. Some of them believe that it is caused entirely by the traditional attitude that language is not properly a means of social control or of manipulating the environment. Others look at their English learning experience for additional causes of this problem.

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[8] Bernstein, Basil, "Social Structure, Language, and Learning," (Educational Research, 1961), pp. 3, 163-176.

Although acculturation is a two-way process of interaction and adjustment, the less dominant culture does most of the adapting. In Alaska, the burden of adjustment has been placed squarely upon the Native, since it is his way of life that is no longer viable and must change if he is to survive in the white man's world of a cash economy.

Because his people had no written language, survived on a subsistence level, and lived in virtual isolation -- never developing the technological amenities we consider the essentials of civilized living -- we have labeled his culture "primitive," and hence, "childlike."

It has been all too easy for the well-intentioned but ethnocentric teacher to regard his mission in Alaska as one of leading the ignorant heathen to the "light." Western education is perceived as the way to help the student rise out of his childlike, primitive state and become an adult, civilized, somehow more "human" being.

Yet, the Alaska Native is treated from a very early age in his own home in a more adult fashion than are the teacher's own children. His thoughts and opinions are considered inviolable and sacred. Indeed, there is more regard for an individual's integrity in Native culture than there is in our own. Adulthood, with its status and privileges, can be achieved at a relatively early age. However, this way of life is collapsing and the young Native must seek adult status in Western terms if he is to survive in the dominant culture.

Usually, the Native's role in the new culture is a dependent one. If his parents are unable to provide for his education and support, he receives a free education from his new "parents," the Bureau of Indian Affairs -- which, incidentally, may also support his parents. English becomes a means of communicating with the paternalistic establishment -- white people in positions of authority who are "helping" him because they know what is "best" for him. Thus, the Native student may learn to use his new language as his parents have -- to ask for favors, advice, and assistance from the white establishment. It is a form of arctic Uncle-Tomism that many older Natives have accepted -- and will continue to practice -- since they can survive in no other way.

The younger generation of Natives entering college show encouraging signs of rejecting this dependency. Many can recall the humiliation of seeing their parents treated as children by the missionaries, teachers, and welfare personnel, and all too many remember how childlike their parents have acted, as is often expected when they deal with the white man.

Egalitarianism:

Some years ago, the writer conducted the language portion of an enrichment program for Native students from age 10 to grade 8. One of the questions asked them was, "What do you want to be when you grow up?" The usual range of vocational choices was elicited -- nurses, teachers, doctors, bush pilots -- all vocations they could see around them. But several of the younger ones still reflected their parents' teaching: "A good seal hunter," said one boy; "A good berry picker," said a girl, and finally, the response that summed it all up: "Eskimo."

In an environment where survival is a daily problem, individual achievement at the expense of the group is a pervasive fear. Thus, one lives cooperatively or one perishes.

Translated into terms of the Western classroom, this means that the teacher cannot motivate the student with the rewards that are so successful with middle-class white student. Praise or prizes often prove to be a source of embarrassment rather than encouragement. Naturally, the Western notion that progress emerges from a "healthy clash of ideas" varies directly with the Native's way of dealing with others. If he disagrees, he will not say so directly -- it is not polite and it is pointless. He will either seem to agree or he will withdraw. His opinion will not change -- but you will not know this.

Fatalism

The Native student's problems of adjustment are complicated by a tendency to accept defeat easily. Although the Eskimo strives mightily against nature to survive, he regards natural forces as beyond his control. He cannot change his future by his own efforts. Thus, the Eskimo student, who may view the workings of the academic world as mighty, mysterious, and unchangable as the forces of nature, has difficulty comprehending and accepting long-range educational and occupational goals.

> That's one thing about Eskimos. We don't talk about the future with our children. We seem to just let things come along, not like the whites. Why? I don't know. Maybe the Eskimo always feels that he can't do anything about it anyway. What comes will come and you might as well try to make the best of it."[9]

Thus, the fatalistic philosophy of the Eskimo, which has enabled him to survive serenely in a hostile climate, is a disadvantage in his new environment, which demands new attitudes for a different kind of survival.

Abstract Conceptualization

By Western standards, the Native's ability to conceptualize in abstract terms is limited. This makes it more difficult for him to cope with the Western curriculum. Various anthropologists have noted that Eskimos "lack the ability for systematic description,"[10] that they are "very sensory-immediate, concrete, and discreet in their ethos."[11] Others have noted their inclination "to remain at the level of literal description of events and behavior and manifest difficulty when asked to discuss motives and emotions or to systemize disparate events."[12] Parker, who studied the people of three villages in 1962, noted this quality of literalness in response to certain projective tests:

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[9] Ray, op. cit. p. 199, Direct quotation by Eskimo informant.

[10] Birket-Smith, Kaj, The Eskimos (revised edition, London: Methuen and Company, Ltd., 1959), p. 50.

[11] Kroeber, A. L., Anthropology, (New York: Harcourt Brace and Co., 1949), p. 106.

[12] Ray, Charles K.; Ryan, Joan; Parker, Seymour, Alaska Native Secondary School Dropouts, (College, Alaska: University of Alaska, 1962), p. 130.

> The stories which adolescent Eskimos told after looking at various picture cards contained very meager plot development. For the most part the stories consisted of overt human behavior with no attempt to systematize these discreet impressions into a unified plot. Also, material dealing with motives or feelings of the human actors in these stories was notably absent."[13]

Whether this difficulty in dealing with abstractions is a limitation imposed by the language structure itself or is a natural result of not having a written language is a matter of speculation, according to Parker. However, it seems equally likely that this inability to ascribe specific motivations to others stems, in part, from the inbred reluctance to be judgmental. Since he internalizes his own feelings and thoughts from childhood, it is likely that he would not feel free to speculate about those of others. To look beyond behavior into its motivation is a peculiarly Western concept.

Temporal Orientation

The Alaska Native is seldom subjected to the rigid schedules that characterize middle-class white society; he eats when he is hungry and he sleeps when he is tired. Deadlines, schedules, plans, and distant goals are simply irrelevant in a subsistence society.

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[13] *Loc. cit.*

Attitude Toward Silence

A final difference which sets the Native apart from his non-Native peers, is his attitude toward silence. Although our folklore tells us that "silence is golden," we are terrified by it. "Making" conversation is an attribute in Western social situations. Silences are embarrassing and impolite. Not so with the Alaska Native. More often, silence simply indicates that there is nothing to say.

A colleague related the following experience: It was his first day teaching a speech class, which, only coincidently, was all Native.

> Tom got up to speak and was doing very well. He was talking about the native dormitory issue and was presenting some excellent reasons why he thought one should be built. Then, he suddenly stopped talking. He hadn't concluded his speech, I could tell that. He just stood there with no expression on his face. I am sure that at least two minutes passed without a sound. I found myself thinking of ways that I could step in and get Tom off the hook. Yet, I knew that this was his problem and it would be better if I didn't interfere. I was nearly frantic with worry and began to fidget. Then I looked at the other members of the class. They were watching Tom intently, but were not at all restive. I SUDDENLY REALIZED THAT I WAS THE ONLY ONE IN THE ROOM WHO WAS DISTURBED BY THE SILENCE. They weren't bothered a bit. As I started to relax, Tom thought of another point which supported his argument, went on talking, concluded his remarks, and sat down. I've had students dry up on me before in other schools, but the audience has always gotten so nervous that the speaker had been traumatized by the experience. Not so with this one."[14]

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[14] Salisbury, Lee H., "Cross Cultural Communication and Dramatic Ritual," Thayer, Lee, (ed), Communication: Concepts and Perspectives, Washington, D. C.: Spartan-MacMillan, 1967, Chapter IV, p. 81.

Native Education

An educational system that is alarmingly inadequate in mainstream communities is far more so for the Native student. This problem is compounded since he does not share our Western conceptual base. The teacher must reach beyond the parameters of traditional Western educational methodology and materials (designed for the mythical, "average" middle-class urban child) if he is to teach the basic attitudes, concepts, and values upon which our culture rests. Furthermore, unless the teacher has acquired a broad cultural perspective, it is unlikely that he will be able to transmit this understanding to his students. For it is only by examining the cultures of other societies that we can fully understand our own. (How many of us did not comprehend English grammar until we tried to learn a foreign language?)

Education for the mainstream student can be defined as an enculturation process: formal training in skills demanded by his increasingly complex society. For him, Western values and attitudes are implicit rather than expressed.

Education for the Alaska Native student, on the other hand, is a transitional or acculturational process: formal training in understanding the values and attitudes of the society he is entering.

As Dr. George Rogers, an Alaskan economist, has pointed out, the education of the Alaska Native is no longer analogous to an individual crossing a bridge from one culture into another. The picture is fallacious because it implies that neither culture is changing. And, Western culture, in particular, is changing at an almost blinding speed.

The analogy of an individual walking along a railroad track trying to jump aboard a train moving at full speed who cannot because he is not moving at the speed of the train is far more accurate.

Both acculturation and enculturation are necessary to make that cultural "jump." The two processes are inextricably intertwined and must proceed as one. It is crucial that the teacher be aware that his role as a cross-cultural educator involves both.

CHAPTER IV.

NATIVE STUDENT MEETS WESTERN CURRICULUM

Elementary School

The cultural and language patterns of the Native have already been set when he starts school. Some speak only their local dialect, while others have learned some English, usually from parents.

The Western classroom situation is foreign to the Native. His teacher is usually a Caucasian who knows little about his cultural background. He is taught to read the Dick and Jane series.[24] Many things confuse him: Dick and Jane are two gussuk[25] children who play together. Yet, he knows that boys and girls do not play together and do not share toys. They have a dog named "Spot" who comes indoors and does not work. They have a father who leaves for some mysterious place called "Office" each day and never brings any food home with him. He drives a machine called an automobile on a hard covered road called a street that has a policeman on each corner. These policemen always smile, wear funny clothing, and spend their time helping children to cross the street. Why do these children need this help? Dick and Jane's mother spends a lot of time in the kitchen making "cookies" on a strange stove which has no flame in it.

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[24] The Dick and Jane series is being replaced in seventeen schools throughout the state by the Alaskan Readers, developed by the Northwest Regional Laboratory, the Alaska State Department of Education, the Bureau of Indian Affairs, and the Alaska Rural School Project at the University of Alaska.

[25] Eskimo term for White person. Derived from the Russian word, cossack: the expression is in current use by Indians as well.

But the most bewildering part is yet to come. One day they drive out to the country which is a place where Dick and Jane's grandparents are kept. They do not live with the family and they are so glad to see Dick and Jane that one is sure they have been ostracized from the rest of the family for some terrible reason. The old people live on something called a "farm" where many strange animals are kept -- a peculiar beast called a "cow," some odd looking birds called "chickens," and a "horse" which looks like a deformed moose. And so on. For the next twelve years the process goes on. The Native child learns a new language that is little use at home and seems completely unrelated to the world of sky, birds, snow, ice, and tundra around him.

In addition, the student is likely to lose his original language in the education process. His teachers do not speak his language, do not encourage its use, and may even forbid it in school. Therefore, the Native language not only falls into disuse, but is considered undesirable and inferior.

Often there are strong pressures on the child to leave school and help his family at home. It is not surprising that 60 per cent of Native youngsters never reach the 8th grade.

High School

Most Native students from bush communities who attend high school must leave their village and go to a Native boarding high school. They live in dormitories and, again, primary contact with Western culture is through teachers and textbooks.

His exposure to Western education has taught him to respect (although not necessarily to understand) Western standards, and at the same time it has decreased his respect for Native culture. Still, he is open to conflict because he cannot fully identify with either culture. With the exception of 52 per cent of Native high school students who have dropped out, these students are becoming what anthropologists term "marginal" people.

Post High School Alternatives

Upon graduation from high school, the Alaska Native student has several possible courses of action open to him. In spite of pressure from peers, parents, counselors, principals, teachers, and church leaders, he probably views each alternative in terms of its perceived demands and rewards. If his alternatives are (1) entering college, (2) entering vocational school, (3) entering the armed services, (4) moving to an urban area to seek work, and (5) returning to his village, he may examine each with these questions:

What degree of mental discipline and study is required?

What degree of contact with non-Natives is involved?
How much competition with non-Natives is expected?

What degree of commitment is required?

How immediate are the prospects of monetary reward?

What is the status value of this course of action?

Thus, the Native student might order his range of possible choices with respect to these basic concerns as shown in Figure I.

FIGURE 1.

Demand and Reward Intensity Characteristics of Five Alternate Courses of Action
As Perceived by the Alaska Native High School Graduate

DEMANDS				REWARDS	
INTENSITY OF MENTAL DISCIPLINE AND STUDY	INTENSITY OF CONTACT WITH NON-NATIVES	INTENSITY OF COMPETITION WITH NON-NATIVES	DEGREE OF COMMITMENT REQUIRED	IMMEDIACY OF FINANCIAL REWARD	DEGREE OF STATUS VALUE OFFERED
(High)	(High)	(High)	(High)	(High)	(High)
COLLEGE	COLLEGE	COLLEGE	COLLEGE	VOCATIONAL	COLLEGE
VOCATIONAL	ENLISTMENT	VOCATIONAL	VOCATIONAL	ENLISHMENT	VOCATIONAL
ENLISTMENT	VOCATIONAL	ENLISTMENT	ENLISTMENT	MOVE TO CITY	ENLISTMENT
MOVE TO CITY	MOVE TO CITY	MOVE TO CITY	MOVE TO CITY	RET. VILLAGE	RETURN VILLAGE
RETURN VILLAGE	RETURN VILLAGE	RETURN VILLAGE	RETURN VILLAGE	COLLEGE	MOVE TO CITY
(Low)	(Low)	(Low)	(Low)	(Low)	(Low)

COURSES OF ACTION DEFINED:

COLLEGE: Entering a four-year degree course in a college or university.
VOCATIONAL: Entering a vocational or trade school (Electronic Technician, Mining Technician, Nurses Aide, etc.)
ENLISTMENT: Volunteering or being drafted into a branch of the Armed Services.
MOVE TO CITY: Moving to an urban area (Fairbanks, Anchorage, Juneau) to find work.
RETURN TO VILLAGE: Returning to hometown to help parents, find work, get married.

College requires a high degree of discipline, commitment, contact with non-Natives, competition with non-Natives, and offers delayed rewards but high status.

Vocational school is less threatening with respect to discipline, commitment, contact, and competition with lower status and offers more immediate rewards. Shorter-term commitment, more forseeable goal, and more immediate reward (salaried job) are the salient features of vocational training.

Enlistment is less threatening than college or vocational school in terms of discipline, competition, and commitment with a high immediate reward value. Perhaps the greatest benefit which draft/enlistment offers, however, is outside the range of the above criteria. Although it may be an avoidance of immediate responsibility, it does provide a broadening social-educational experience and a chance to achieve short-range goals with immediate rewards in a sheltered, racially-integrated setting. A Native veteran entering college could be expected to show higher motivation, competitiveness, and competence and be less dependent upon Native peer group support than does the younger Native student who enters college directly after boarding school. In short, he is more likely to succeed academically.

An important factor contributing to his feeling of self-worth is his new role as a veteran. This entitles him to receive educational support not contingent upon his racial status. Unfortunately, the number of Native veterans who enter college is small. This may be due, in part, to marriage and family responsibility. The incidence of married Native students is almost nil.

The two remaining courses of action: move to the city or return to the village, although least viable of those presented, are, nonetheless, attractive to certain students because they seem less threatening. Return to the village for some students is a way to reassert loyalty to family and friends. Family pressure most frequently contributes to this decision to return. Often, it is possible to secure an unskilled job, but most village jobs are seasonal. Frequently, the student finds the return to the old ways of life frustrating and leaves.

The graduate may choose to move to the city where he knows jobs are available. Here, again, he finds the unskilled labor positions are scarce and often seasonal. He may encounter real or imagined discrimination in hiring since he is competing with a large pool of unskilled non-Natives for these jobs. If he seeks work with Community Action or other self-help organizations, he must compete with more highly educated and urbanized Natives for these positions. Dependence on welfare and alcohol are common problems among urban Natives.

It is ironic that these two choices, which seem to offer more emotional security because they apparently require less commitment, contact, and competition, actually produce the opposite effect.

Reasons for Entering College

Despite the fact that college makes high demands and offers little immediate reward (save status), the Alaska Native is entering the university in increasing numbers. Four years of COPAN sessions in which Native students have examined their motives for continuing school have shown the following reasons to predominate:

1. You-Can't-Go-Home-Again Feeling: Many feel estranged from their village and may also fear rejection because of their new ways and attitudes. Besides, life is harder and jobs scarce.
2. Inertia: It is easier to continue in school than to stop. There is security in the student role -- no financial problems because of BIA support. Counseling pressure to continue is considerable.
3. Desire for Future Security: Education means a steady job and a better way of life: for males, the ability to compete with non-Natives for attractive Native females; for girls the promise of greater social mobility -- escape from the drudgery of the village female role.
4. Escaping the Discomfort of Marginality: Although being "different" is painful, it can "pay off" with the attainment of a college degree and the self-pride and economic independence it affords. A successful marginal person is respected by members of both cultures. Although he may not be fully accepted by either, he has the ability to make his own way. Also, he has the support and understanding of other members of the eth-class[26] (college trained Natives)

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[26] "...the subsociety created by the intersection of the vertical stratifications of ethnicity with the horizontal stratifications of social class." This term is coined by Milton M. Gordon in his book, Assimilation in American Life (Oxford Press, New York City, 1964).

whose numbers are increasing every year. Finally, his greater self-insight and understanding of both cultures fit him for professional cross-cultural work.

5. Intellectual Curiosity: While not as frequently expressed, this reason for learning motivates some Native students. It often begins with a desire to know what makes non-Natives "tick," and broadens into a desire to discover the larger world.

Progressive Commitment Concept

College, when viewed as a series of semester increments -- each requiring a commitment but followed by a reward (wider range of options) -- is not an insurmountable hurdle. If college is to attract and hold the Native student, its short-term, cumulative rewards must be understood.

CHAPTER V.

THE COPAN APPROACH

COPAN PHILOSOPHY

Since oral language is a means through which we think and learn, the linguistic handicaps of the Alaska Native student severely limit his chances of academic success. Intellectual growth in any culture depends upon mastering its linguistic system.[30] The research of other authorities has shown persuasively that the mental processes involved in analysis, differentiation, classifying, and planning are dependent upon the development of speech. Thus, it can be seen that language and world view are inextricably intertwined. One cannot be taught without the other. Hence, the COPAN program places equal emphasis on cultural awareness and language development.

The philosophy of the program is contained in the following assumptions and hypotheses that have in turn determined the form, content and approach of its several components:

1. A language embodies the values, attitudes and standards of the people who have developed it and use it.
2. One cannot fully understand a language unless one understands the culture from which it has emerged and expresses. A Westerner who grows up in the mainstream

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[30] Vygotsky, op. cit.

of his society does not perceive his culture in the same way as does a person who is entering the Western culture.

3. Alaska Native students display varying degrees of difficulty in using English and adopting Western ways. Generally, their background of experience with Western culture has been limited.
4. If the Alaska Native student's background of direct experience in Western culture is broadened, it will stimulate him to communicate, his conceptual knowledge of English will improve, his vocabulary will expand, and his confidence will increase.
5. The Alaska Native student will gain a deeper appreciation of his original culture and a greater understanding of his adopted one if he is able to compare them objectively.
6. When the student appreciates the cultural contributions of his ethnic group and has a realistic awareness of his own interests and capabilities, he can begin to develop positive feelings about himself and better clarify his goals.
7. The transitional problems of the Native are common to all people who move from one culture into another. As he studies the adjustment problems of others, he may discover alternate ways to deal with his own.
8. The values and attitudes of each culture are embodied within its family units. Experience has shown that acculturation of foreign students is faster when they live with a Western family unit and engage in its day-to-day activities. The Alaskan Native

student can profit similarly from a Western family living experience.

The COPAN philosophy underlies each of the several aspects of the program. Points 1, 2, 3, and 4 were embodied in the approach used in the Language and Communication classes. Points 5, 6, and 7 determined the focus in the Native Seminar class and the choice of anthropology as the subject of study. Point 6 was reinforced by the Orientation (guidance and testing) sessions and point 8 was reflected in the family living aspect of the program.

COPAN STRUCTURE

Anthropology Course

Each student enrolled in the introductory freshman-level anthropology course, Introduction to the Study of Man, which he attended along with other summer session students. Thus he was exposed to an integrated college classroom situation. The course, an introduction to cultural anthropology, was taught by an anthropologist selected for his special background in Alaska Native cultures.

As a half-time member of the COPAN staff, this teacher also served as a resource person in the Native Culture Seminar sessions four afternoons a week. In these informal sessions, the general concepts taught in the regular course were specifically related to the culture of contemporary Alaska Natives. Because the anthropologist views all cultures, including the Western, with professional objectivity, the COPAN students were encouraged to do likewise. Among the many valuable concepts that this course teaches are the following:

1. The cultures of the world vary widely.
2. Each culture develops attitudes, values, and behaviors which are necessary to its own survival and that of its individual members.
3. All of the world's peoples, despite their cultural differences, share the same basic problems.
4. No culture is better (or worse) than another.
5. Ethnocentrism prevents intercultural understanding.
6. "Primitive" and "aboriginal" are descriptive not pejorative terms.

At the end of each session, COPAN students were given a detailed questionnaire (see Appendix) in which they were asked to evaluate all aspects of the program. The replies, submitted anonymously, were typically candid. The following verbatim quotes from these questionnaires (1964-1967) show the special value of this course to the Alaska Native student:

> "I found out a great deal about man and his culture that I didn't know before."

> "We have to know our historical past to signify our importance along with the rest of the cultures in this world."

> "This gives the whites a better chance to understand the Alaska Natives. The Native students who have this class learn to appreciate their heritage and their State as well."

> ". . . Natives have little (if any) knowledge of their culture and background history. . . . I think we should all know of ourselves."

> "All of my life I've lived in a small village, where almost sub-consciously I've felt ashamed of being "Native." This summer has helped me to realize (almost) that individuals are important, not for race, but for themself."

> "We, or at least, some of us don't know "ourselves" and our background. PS. Is there a subject, Studying Eskimos?"

> "[I liked] primitive society and how much understanding of themselves (psychology) they had. How they channel pressure in their society. How they realize their instincts and channel that, too. . . . they are much smarter than we think they are."

> "Sometimes after thinking about a certain subject that we had discuss and I had ask questions for my information, I couldn't see much difference in any different people. That, I think, is what I almost came to comprehend."

> "I liked the one on the Denbigh Flint Complex. I do not live too far from it. I never knew it to be the place that it was."

COPAN student reaction to the anthropology course has been almost universally favorable. The statements above indicate that an introduction to cultural study, when taught by an anthropologist who specializes in Alaska cultures, can provide the Native student with uniquely valuable perspectives and increased feelings of self-worth.

Native Culture Seminar Sessions

These informal coffee-hour sessions, originally conceived as a means of synthesizing the concepts taught earlier in the day, changed considerably during the program.

Originally conducted by the program anthropologist to relate the general cultural concepts taught in the regular course to the specific Alaska Native cultural scene, it became a special tutoring session for the COPAN students. While this function had value to some of the students, many of them felt that general issues, beyond the immediate concern of anthropology, should be discussed.

In succeeding years (1965, 1966, 1967), the sessions were moved to a smaller, more intimate location and all members of the staff were invited to attend. Students and staff moved freely back and forth to the coffee urn and the formal atmosphere of the classroom disappeared. Although the students expected the staff to do most of the talking at first, the staff avoided doing so. In the first few days of each session, students tried to ask questions specifically related to course content -- and the staff dutifully answered them.

However, as it became apparent that the staff had no intention of assuming the "teaching" role and leading the discussion, the students began to initiate (albeit tentatively) subjects and problems that were relevant to them. Staff members assumed the roles of resource people, and became as non-directive as possible. Student questions were "answered" by other questions that allowed a spirit of open-ended inquiry to prevail.

A wide range of topics and issues were discussed, and it soon became apparent that some of them could not be fully explored by the seminar participants alone. At the suggestion of the students, guest speakers were invited to certain sessions. These resource people represented a broad spectrum of vocations and professions. COPAN guests have included the following:

1. A Canadian anthropologist who discussed the status and problems of Indians and Eskimos in his country.
2. Two Alaska Native legislators who provided background for the current aboriginal land claims issue.
3. A Supreme Court justice who discussed the legal problems peculiar to Alaska.
4. A Bureau of Indian Affairs curriculum director who discussed the history and function of the BIA and the ways in which it is trying to meet its educational responsibility.
5. A white teacher employed by Howard University.
6. A Native administrator for the Office of Vocational Rehabilitation who discussed his own adjustment problems as a student at the University of Alaska.

A partial list of topics discussed in these sessions includes:

Alaska Native Brotherhood and Sisterhood
Alcohol
Alienation
Capital Punishment
Career Choices
Civil Rights Movement
Formal vs. Informal Education
God
Identity

Impact of Education on Native Life
Love and Marriage
Making Mistakes and Learning
Male and Female Roles (rural vs. urban)
Meaning of "Native"
Money
Native Land Claims
Parental Responsibility
Prohibition
Religion and Superstition
Rural Teacher Training
Stereotypes
Study Habits
Village Customs vs. State Law
Village Government
VISTA (Volunteers in Service to America)
The Welfare Program.

It was the consensus of the staff that the free atmosphere of the seminar "liberated" many of the students who were subsequently able to make contributions to discussions in other classes. As soon as the students realized that the staff had no preconceptions of "What we wanted to hear" -- that there were no taboo subjects or risks involved in being frank, they expressed themselves more freely.

Perhaps the most dramatic example of this new-found freedom of expression can be seen in a 1965 seminar dealing with love and marriage. At the height of the discussion a male student vehemently expressed his feelings of frustration at seeing all the attractive girls in his village growing up, marrying white soldiers and moving away. Other boys expressed similar feelings and one added, "Maybe that why we're going to college -- so we can compete." Several girls responded with viewpoints that ranged from outright disapproval of intermarriage to, "It's a matter for the individuals themselves to decide." Others rose to the defense of Native girls who marry white boys because of a desire to escape the subservient role of the village female.

The frank expressions of opinion that characterized these sessions illustrate that Native students can break through their culture-bound attitudes of reticence and stoicism in a permissive atmosphere conducive to communication.

These sessions helped many students crystallize their feelings and, in turn, were responsible for much of the "honest" writing that emerged in the Language and Communication class.

Language and Communication Class

Developing Communication Skills: The central purpose of this class was to help the student improve his ability to communicate within the Western cultural context. For, although he had 12 years of Western education (including Dick and Jane), he did not live in the Western culture. He laboriously learned English, but had no comprehension of the culture the language expresses.

The Language and Communication classes used provocative films, readings, and field trips to expand the student's conceptual knowledge of English and to provide relevant new experiences about which he can talk. Student vocabulary improved dramatically with comprehension of the referents of the new words. The sessions were taught by a specialist in speech and an English teacher. Writing assignments always grew out of speaking experiences. The films[31] and books[32] were used to spark discussion. For example, The Miracle Worker, the story of Helen Keller's first language experiences, is first in the unit on language; Raisin in the Sun, a film dealing with the struggles of a Chicago Negro family, is used to explore minority group problems and the process of developing self-image in depressed economic circumstances.

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[31] Other feature-length films used include: David and Lisa, Twelve Angry Men, Inherit the Wind, Marty, Loneliness of the Long Distance Runner (English), The White Reindeer (Finnish/Lapp).

[32] Readings include: Catcher in the Rye, Salinger; The Stranger, Camus; The American Dream, Albee; Death of a Salesman, Miller; and various short stories which deal with the search for individual and group identity.

Evidence of Conceptual Growth: The Native student is often characterized as emotionally repressed and uncommunicative. His original culture traditionally reinforces reticence and discourages dissent. Nonetheless, it has provided him with a rich background of human experience, and he has strong feelings and opinions that he has never felt free to express.

Although the class served as a sounding board for his initial ideas, it was not until he tried to organize and express these ideas in written form that they become fully developed. Writing provides the one-to-one communication relationship that time does not allow in the discussion situation. The examples of creative expression that follow illustrate the increased conceptual awareness that developed among the students during these sessions.

Making Mistakes and Learning: The first insight emerged one day during a discussion of Raisin in the Sun. The students suddenly saw a relationship between Walter Lee's (the protagonist portrayed by Sidney Poitier) problem and their own. The question arose whether Walter's old mother, the matriarch of the family, did the right thing when she allowed her son to make an unwise investment of $20,000 in a liquor store. Walter has never handled this much money before, is tired of being a chauffeur, and wants to change his luck. However, the audience can plainly see that he will lose the money. Two of the students (from a religious mission high school) quickly volunteered that his mother had made a mistake -- Walter was "too innocent" to handle money and "could not be trusted" to handle his own affairs. Other students immediately countered, "But, he's 35 years old; he's a grown man with two children," and one girl who had never spoken up before said with great emotion, "How is he ever going to learn unless he's allowed to make his own mistakes?" The class found itself engaged in a full-fledged discussion for the first time. Walter Lee's desperate attempt to "grow up" and assume an adult role had relevance to their own lives.

Developing Self-Image: Personal examples of over-protective behavior and its effect on ego development were cited by the students: "When they don't trust us in high school (boarding schools), we don't trust ourselves." Then came a description of how these rigidly structured schools had never allowed them to make their own decisions, ". . . you bathe at a certain hour: . . . you eat at a certain time, you must to to the library at a certain time, you get your mail at a certain time. . . . they lead us around by the hand . . . we want to grow up but they won't let us . . . ." Finally, one student quietly observed, "It's the same thing with our parents . . . they won't let them grow up either." For "they" one may substitute the government, the schools, the missionaries, in short -- the Establishment. From a simple discussion of the domestic crisis in the Walter Lee family had emerged the universal issue of paternalism and its effect on the development of individual autonomy and self respect.

In the writing assignments that followed, the students began to express their real reasons for attending college. A boy from the lower Kuskokwim River wrote:

> "(The) reason I am going . . . is to help my people . . . (they) need help because they are losing their right to govern themselves. There is only one person, an Eskimo without a college education, who represents us. There are too many Caucasians who are not capable of representing the Eskimo people fully . . ."

A girl who had spent her entire life in a religious mission school stated:

> My most important reason for wanting a college education is to help my fellow Eskimos to assume the responsibilities of running their own affairs in the state rather than to have white people coming from other states and running Alaskan affairs . . . the pastor practically runs the lives of the villagers. By that I mean the priest is usually the powerful one. Whatever he says, the village without question or objection takes it. I want to help teach the Natives to get along and run their own affairs and not always depending upon the white man for solutions.

As the sessions progressed, discussion became freer. The staff could observe physical changes in many of the students. They seemed to stand straighter, to laugh more easily and less self-consciously, and to be almost eager to express their opinions. Perhaps they had liberated themselves somewhat by expressing hostility toward certain Caucasians they had met.

Establishment Hypocrisy: The problems of Holden Caulfield, the adolescent protagonist in Salinger's *Catcher in the Rye*, had a special relevance for many of the students. Despite the alien setting, (urban and suburban Connecticut and New York), they could identify with his boarding school situation, his estrangement from his parents, and perhaps most with his judgement that establishment adults are often hypocrites. They began to look at themselves with new eyes. Hypocrisy was not confined to Caucasians but could be found even among their own people. The following character sketch was written by an Eskimo girl about a member of her own community:

The Two Faces of Bud

> Bud Anak is the chief of Crab Point, Alaska.[33] Being in that position, he trys to act like a chief, stern, authoritative, and convincing in matter of small village government.
>
> During a council meeting he keeps a straight pondering face, always thinking what improvements can be made for the good of the village. He listens patiently to all arguments and problems then passes a fair judgement. He knows what to do about solving the rising problems of a small village. Briefly, he is the kind of chief that many other villages would like to have because of his brilliant mind in civic affairs. But when not scheduled for a council meeting, he drinks. Yet, when he hears that someone else is drunk, he goes right down to the drunkard's home, drags him out, and socks him squarely in the eye for drinking, since the council ruled the village to be dry. Many people criticize him for that. The villagers want him out but he is the only capable man that they can trust in their small civic government.
>
> In another village, when he visits, his behavior is not the same. He goes right to the nearest liquor store, and if there is no such store, he runs to the nearest home where a friend keeps a home brew pot. He then starts drinking with a group of men. Before long he is drunk. When drunk, he often gets into a heated argument during which he swears a lot. The arguments are usually about how many glasses of home brew each had, and about how their wives nag them. One person might say that the other man's wife is a nice woman, but the man usually tells the other to shut up about his wife. The owner of the house usually tells Bud to get the hell out of his place. But Bud usually sweet talks him, in a drunken manner, into letting him stay a little longer, and by allowing him to stay will not do any harm to his family and house. Bud does not make a move to leave until he is dead drunk. Then a kindly man hauls him into his boat and takes him home to Crab Point.
>
> When he is sober, Bud usually stays home and does not leave the house until he wants to drink.

> His wife nags and nags him about drinking. He often swears at his wife to stop nagging him. His wife feebly says that she loves him and wants him to improve and to stop drinking. He often sarcastically remarks "If you love me, stop nagging me and leave me alone!
>
> So, he is a drunkard to the friends in the other villages and to his family. He is a stable and good chief in his own village because of his leadership ability. Thus, Bud Anak is one man to one group of people while he is another to another.

Communication Between Cultures: Many of the students were able to write with insight about their own problems in communication. Not surprisingly, some chose the indirect, Eskimo, allegorical form, as did this writer:

Two Boys

(fiction)

> Two boys were friends. They lived near each other. One boy was from the States, the other was an Alaskan. They lived in a small village. The two usually had fun together, but at times they had trouble getting through to each other.
>
> Like the time they were going swimming. The native boy said he would not swim on that day because the water was not clear. He believed he would surely drown if he swam on such a day. The water was not right. The other boy said where he came from, they swam at any time. But, the native boy would not swim.
>
> One day Mike (the native boy) took his .22 rifle to hunt some muskrat. It was early morning and all the birds were singing. The sun was coming up as he spotted a muskrat far off, near the edge of the lake. He worked his way around the lake so that he could get to where he had seen it. He was in thick brush when he heard the call of the geese not far away. He quickly dropped to a dry spot and watched motionlessly as a large flock of geese flew directly overhead. They were Canadian Geese, flying gracefully in formation, the leader calling out loudly and his followers giving a soft reply to assure him all was well. They were so close to Mike that he could hear their wings whistle as they passed by.
>
> They came from far away, Mike thought, and now they were nearing their nesting grounds. The whole country was theirs, for they could go anywhere they pleased. Mike envied the freedom of the wild geese. Sure, they had their troubles, but if they survived,

> it was worth it just to be so free from the rest of the world. No complex way of life to live; no certain rules to follow; and no independent thinking. They knew all they had to know.
>
> Mike shot the muskrat he had set out to get, put it with the others in his pack and headed homeward.
>
> As he neared home, he saw Sam. Sam came to greet him. Seeing the bulge in Mike's pack he asked, "Gee, how was your luck? Tell me about the hunt."
>
> Mike thought of the geese. How could he tell Sam of how he longed to be one of them? How could he put in words what he felt so that this unknowing outsider would understand?
>
> "I saw......................flock of geese," Mike said simply.

The essay contains many levels of meaning. It begins in a halting, abrupt fashion. The swimming incident is described in a very matter-of-fact way. The hunting incident is told in a very different manner. As the writer deals with an experience which is familiar and important to him, his style becomes almost poetic. His feelings about the life of the geese as compared with his own reflect the nostalgia and regret which many Alaska Native people feel about leaving their old way of life. This is the way things used to be: "Sure, they had their troubles, but if they survived, it was worth it just to be so free from the rest of the world. No complex way of life to live; no certain rules to follow; and no independent thinking. THEY KNEW ALL THEY HAD TO KNOW." But the younger generation of Alaska Natives realizes that the old way of life is changing and will continue to change whether they resist it or not.

Intracultural Communication Problems: Another older student describes a breakdown in communication within his own cultural group. Although the syntax is poor, the same elegiac mood is conveyed:

> Almost six years seems to be a long time to be away from King Island. Since then I've been working on mine fields and one time as a garage serviceman. It was little hard to settle back in King Island after all these years, to get new tools made up to carve ivory and to prepare new hunting equipment.
>
> Just before Christmas the young men decorated the classroom in the school building. For a week we held games in the evenings and had a good time. Everytime I was there I noticed a girl eyeing at me. We kept looking at each other all that time.
>
> I'd thought that this young lady wasn't just around ten years ago. But, why didn't she do that among people her own age? Did she ever think I may have had other affairs while I was away?
>
> Of course I was getting interested in such a young, attractive-looking girl. Later we got acquainted starting from a card game. We waited on a meeting to be left alone by other people, and not be caught outdoors by a person on a porch with my arms around her.
>
> Six months later she refused my inquiry for marriage. I left the village again and heard she had married a young man from down the coast.
>
> A year later I met her again in Fairbanks. She was half-drunk on the streets. There on the roads I tried battling to free my arms from her strong grip. It was raining and people were looking at us from the cars. So I gave up the little struggle and joined her in a bar. She was accusing another girl in the city which was of no concern to me. So all that time it may be that our trouble is communication which is too late to be solved now.

The Generation Gap: An Indian girl from a small river community describes the cultural dislocation of her village and the breakdown in communication between the old people and the younger generation:

> The insomniacs, poor troubled beings, stare out into the mind-lit dark room, worrying -- fretting about the days past and future. They listen to their mates or (to their) fortunately innocent babies sleeping -- hoping above hope that their innocence will never be torn away. God! Please rest their weary bones.
>
> The old people hang onto their ways ...their lone, sad drum beating in the artificial lit community hall. They dance and sing -- their brittle bones creaking -- hoping their children and grandchildren will feel and do their ageless form of communication. Weeping silently when they see them watching indifferently or taking snorts of false courage to help them

find the mood. God! How they weep silently and try to keep dancing ... weary old people ....

The modern age is setting in ... and in its wake -- emptiness.

Relevant Problems: The quotations which follow, excerpted from student writing, illustrate the wide range of other relevant problems about which COPAN students felt free to communicate:

A girl, on her prison experience:

> Jail was certainly better than the conditions of the place that was supposed to be 'my home. . . .All at once I saw a bird fly past the window. As I watched it go out of sight, I felt like a trapped animal.'

Another girl, reminiscing (in poetry form) about her prior attempts at suicide:

> ". . . More pills, then a calm
> I never knew before . . .
> So beautiful and quiet . . ."

A boy, on his hometown in May:

> "Everything seems to be suffocating in the long embrace of a season which lasts too long.

A girl, on her transitional problems:

> All in all, I learned that life is swimming upstream on the rapids. But, in the rapids, there are some quiet pools where you are content until spring comes and floods you out so you have to swim again or go downstream.

Another girl, on the day her brothers and sisters were separated into foster homes:

> The biggest part of the unhappiness was the look on each little face as they departed from the only place they knew as being 'home' -- whether good or bad. None whatsoever knew what lay ahead. Their future lay in the hands of a person they could not come to like: someone who had taken them from their mother and father.

A boy, on his cultural dislocation:

> I feel as if I've got a conflict within; ne: to live as an Eskimo; Two: to get ahead (Progress) and to get an education and a suitable job. And I live a split life: One half Eskimo and one half White. You ever felt like going hunting and living where the air is clear, the water fresh -- and food and shelter a drive, a necessity?
>
> But, then, my drive (Necessity) is a well-made cup of coffee -- Supper (Wife) and a comfortable life. Crazy!

Concern for form naturally developed as the student tried to communicate his feelings.

Virtually all Native students have witnessed birth, death, drunkenness, and violence within their immediate family or their community. Many have personally experienced extreme hunger, cold, and emotional deprivation. In terms of human experience, they are far wiser and more mature than most non-Native freshmen.

Perhaps the most exciting discovery they made in this class was that each of them have lived a life rich in experience, and no part of it had been "wasted" or was cause for shame.

Field Trips: Several field trips were taken that reinforced (or initiated) certain concepts. During the unit on Individual and Group Justice, the students viewed the film, Twelve Angry Men, and visited a murder trial in Superior Court. The district attorney and the judge spoke to them before and after the courtroom visit and found the students comprehended the concepts of "reasonable doubt," "burden of proof," and "innocent until proven guilty." These were no longer empty phrases but stood for principles they had observed in operation.

Evaluation of Effectiveness: It is the concensus of the staff that the freedom and ease of expression that COPAN students developed in these sessions contrasts sharply with typical Native expression in standard English courses offered during the academic year.[34] We ascribe these benefical changes in language behavior to the following course features:

a. The small class size made possible more individual attention.

b. The student group was homogeneous in composition: they shared similar childhood and rural school experiences, had similar problems, attitudes and concerns, and were fairly evenly matched in their ability to speak and write English.

c. The permissive and non-directive atmosphere, although strange and somewhat threatening at first, when coupled with provocative stimuli (films, readings, etc.) to communicate, ultimately encouraged the students to do so.

d. Because non-Native students (usually more verbal and competitive) were not present, the Native student had no excuse to remain reticent and noncommittal. Further, he was more likely to express his anxieties and problems among a peer group with whom he identified and felt secure.

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[34] A comparison is made elsewhere in this report (see Findings and Analysis) of predictive English ACT scores and subsequent English course grades for COPAN versus non-COPAN students. COPAN students showed lower English ACT scores in 1965 and 1966, yet received higher performance grades in their first regular session English class than did their non-COPAN peers. The COPAN group continued to show higher performance grades in 1967, although their ACT score is also somewhat higher as well.

Orientation Class

This class, initiated in the second year of COPAN, was designed to provide the COPAN student with an overview of the university milieu and practice in the specific skills college work requires. Meeting for one hour, three times a week, the class was taught by a Guidance and Testing staff member. The objectives of the class were:

1. To provide an intensive review of the skills necessary for success in college:
    a. Note taking
    b. Study skills
    c. Budgeting time
    d. Use of the library
    e. Reading skills
    f. Studying for examinations

2. To orient the student to the concept of the university:
    a. Purposes of higher education
    b. Community of scholars
    c. Research (pure and applied)
    d. The role of the student

3. To familiarize the student with university facilities and services:
    a. Library (visit)
    b. Dormitories (visit)
    c. Museum (visit)
    d. Research facilities (visit)
    e. Radio Station KUAC (FM) (visit)
    f. Developmental reading course (lecturer)
    g. Counseling services (lecturer)

4. To help the student to choose realistic goals:
    a. Testing results and interpretation
    b. Vocational and educational planning
    c. Associate and Baccalaureate level programs.

In addition to the generalized information imparted in the class, each student met individually with this staff member to examine his own predictive test scores and to discuss their significance in relation to his vocational objectives. The student was encouraged to examine his career preference in light of his interest and aptitudes (demonstrated and measured) and to decide what course of action would generate the widest range of future choice for him. It was, of course, not necessary or desirable for the student to choose a specific career, but, rather, an area of study that could lead to a variety of future job possibilities. A more detailed description of the tests administered and an analysis of their results may be found elsewhere (Findings and Analysis) in this report.

Host Family Living

Rather than staying the the dormitory for the six-week period, the students lived with carefully selected Western families. This was an invaluable socializing experience for them.

Because the values and attitudes of the dominant culture are found within its family units, direct experience as a temporary member of a middle-class professional family increases the student's knowledge of the mainstream culture, broadens his language background, and permits him to widen his circle of friends and acquaintances. By immersing himself in Western living on a round-the-clock basis, he learns valuable social skills, observes child-rearing practices, and acquires an insight into an established Western middle-class family unit as it functions from day to day.

In many cases it has been possible to place the student with a family whose father or mother is engaged in the profession he or she wishes to enter. Some students have religious preferences which are accommodated whenever possible. The pool of available host families which have served during the course of the program represent a wide range of vocations: music, electrical and civil engineering, biology, English, nursing, law, mining, geology, and education. All of the families selected lived on or near the campus.

Although the prospect of living with strangers was threatening to the student at first, he was readily and warmly accepted into the activities of the host family and quickly discovered that he felt "at home." Host parents were encouraged to make their students feel as much a part of their family as seemed mutually comfortable. Naturally, the kind and degree of each student-family relationship differed and depended upon the interpersonal dynamics involved. Some students readily identified with their host family to the extent of addressing its female member as "Mom." Others felt more comfortable in the role of a temporary guest, but developed an avuncular attitude toward the host family's younger children. The majority of students fell somewhere between these extremes. From student reaction to this program component as expressed in the anonymous evaluation questionnaire, it has been concluded that the students find the ultimate benefits of the host-family relationship far outweigh the temporary discomforts of initial adjustment. Some typical reactions follow:

> I felt at home. I knew I was wanted. I knew I was no burden.[35] There was so much they offered in return. I had some to give back in exchange -- experiences, hometown, family, relatives, etc.
>
> They treated me as one of the family and I was able to relax and feel a part of them.
>
> They were a nice family and I wish more people were like them.

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[35] Although many of the host-families were willing to accept COPAN students into their homes without any reimbursement, it was decided that such an arrangement would result in negative pressures upon both parties. Accordingly, each student "paid" for his room and board from his BIA grant-in-aid monies in the amount which dorm housing and food would cost. The knowledge that his presence in the host home was not placing the family under financial strain mitigated feelings of being a "burden" or (more importantly) being "beholden."

> They weren't strangers anymore.
>
> I will always remember their kindness, consideration, helpfulness, and the way they accepted me into their family. They will never be forgotten by me.
>
> I wish I didn't have to go back home. I want to stay here until I finish college -- then go back home
>
> Everything was so pleasant.
>
> Looking back over the whole summer, I would say that I have changed quite a bit. I think everytime I learn something new I change a little. I'm not really the same person anymore.
>
> I became a member of their family. I belonged.
>
> (She was) Not too lenient or strict. Just like a mother.
>
> I made more friends and I can't remember the friends I met.
>
> I know that in my years here, I will always have somewhere to go if I ever get lonely. I now have a second home.

This experience makes subsequent social contacts with non-Natives less threatening. Without this sheltered socialization experience, the Native student rarely tries to mix with non-Natives. Rather he follows the self-protective avoidance pattern of most ethnic minorities -- he remains with his own group whenever possible. This pattern is perpetuated by a fear of "strangers" and by strong social pressures within his own group to conform to their ways. Unless the Native student has developed sufficient inner security to resist these peer group pressures, he will be unable to cope with the penalty of ostracism which may follow an attempt to socialize outside of the Native student group.

Urban Native students or Native student veterans are less susceptible to these pressures because of their previous interaction and competition with non-Natives. Thus, students from urban settings who enroll in COPAN were offered the option of dormitory residence during the program period. However, many of these students were occasional dinner guests in the host-family homes of their fellow COPAN students and so were able to enjoy the warmth and conviviality of family contact -- and a home-cooked meal -- if they wished it.

It can be seen that the rural COPAN student, by living with a family, had the opportunity to socialize and mingle with non-Natives without the risk of social penalty from his own group. He is afforded a glimpse of a home and life he may someday decide he wants for himself. Finally, it allowed him to meet and know people he might not otherwise encounter and increased his ability to interact positively and confidently with people of other backgrounds.

Most parent feedback in meetings throughout the four yearly sessions indicated that this program component is of equal benefit to the host family. Many of them feel that they have gained a greater appreciation of the culture and customs of the Alaska Native peoples as a result. Several of the teaching families at the university have gained additional insights into the social and academic problems which confront the Native student at the college level. The experience has given them a close personal involvement with the student and an intense concern for his subsequent problems. Thus, an interest in the welfare of the Native student has been engendered among the university faculty. The recent development of the associate level curricula and attempts to improve counseling and advisory procedures indicate an increasing awareness by the University of Alaska of its educational responsibility to Native students.

CHAPTER VI.

FINDINGS AND ANALYSIS

STUDENT COMPOSITION AND ABILITY LEVELS

Student Composition

The COPAN program was available, on a voluntary basis, to all Alaska Native high school seniors who were able to meet the University of Alaska entrance criteria (high school GPA 2.0 or better). As Table A in the Appendix shows, the group was predominately female (70 per cent) and rural in background (60 per cent). Among the male group, Eskimos (75 per cent) outnumbered Indians (25 per cent) and no Aleuts were represented. Among the female volunteers, those of Indian background (51 per cent) outnumbered those of Eskimo (43 per cent) and Aleut (5 per cent) derivation.

Questionnaire responses[36] show that 88 per cent of the COPAN volunteers come from homes where one or both of the parents is completely bilingual: viz., speaks and understands the Native language. Understandably, the percentage of bilingualism among the students themselves is somewhat lower: 44 per cent are completely fluent (speak and understand the Native language), 28 per cent are partially fluent (understand but do not speak) and the remaining 28 per cent (predominantly urban in background) neither speak nor understand the Native language. A point of interest is that 85 per cent of the COPAN students expressed the hope that their children would achieve fluency in the Native language.

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[36] A sample of the Speech Attitudes Questionnaire which elicited these responses is found in the Appendix.

Of the 53 students who participated in COPAN from 1964 to 1967, 49 entered college at the University of Alaska or elsewhere. Of these, 25 were still enrolled in colleges and universities,[37] and one had been graduated from the Mining Technology course at the University of Alaska, as of the summer of 1968. The COPAN group, to date, shows a survival rate of 51 per cent. (See Appendix, Table B.)

Comparison Criteria

It was recognized from the onset of the COPAN program that the prime factor which would hamper an objective evaluation of success would be the lack of a control group, due to the small number of potential volunteers.[38] Indeed, such a control group could have been assembled only if the entire entering class of Native freshman had volunteered for the program each year. Naturally, such universal interest in a new and little-known program could not be assumed. However, there was a steady increase in the number of volunteers from 1965 to 1967, despite competition from newly-created War on Poverty summer village jobs (Neighborhood Youth Corps, Grass Roots, etc.). Twenty-seven students volunteered for the program in 1967, although support funds only allowed acceptance of 15 students. Ultimately, 14 students entered the program -- one student being a no-show. This increase from 15 volunteers in 1964 resulted from positive student feedback and improved understanding and support of the program by the administrative and counseling staffs of the feeder high schools.

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[37] The footnote on Table B in the Appendix indicates that eleven COPAN students subsequently enrolled in outside colleges and universities. To date, ten of these students have survived. Their higher incidence of survival, when compared with their COPAN peers enrolled at the University of Alaska, can be attributed to a higher degree of self-confidence and competence as evidenced by their willingness to leave the Alaska milieu and their academic acceptability at other institutions. It is unfortunate that data are unavailable which might permit the high success rate of this group to be compared with their non-COPAN peers who also choose to enter outside colleges and universities.

[38] This condition was described in the original proposal document as follows:

> The prime determinant for continuing evaluation of success of the program is the consideration that no control group will be available. The number of potential enrollees is small, as is the control over who shall attend. One might take encouragement from a reduction in successive years of the rate of dropout [of Native students] from the University and from an increase in the rate of volunteering for the program. These changes, however, will not constitute proof of the effectiveness of our procedure. No indication will ever become available of applicability other than to those who volunteer to enter the course.

Since there was no matched group of Native student volunteers, the academic progress of all Native freshmen entering the University of Alaska during the years of the program was observed, and data were gathered that might show significant differences between COPAN students and non-COPAN Native students. Although it was recognized that no firm scientific conclusions could be derived from this comparison, numerous statistical controls were introduced to allow for a broader analysis of the program.

The COPAN Native students and the non-COPAN Native students (or others) who enrolled at the University of Alaska were compared with respect to the following data when available:[39]

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[39] Owing to some gaps in the freshman testing program for ACT and Reading, it was not possible to gather an identical number of data items for each Native student who entered the University of Alaska as a freshman during the academic years 1964-1967. However, each student with a recorded score for a particular item is included in the average for that item. It is for this reason that the N (or number of students averaged) will vary from time to time within a particular year. It should be noted that COPAN students who subsequently enrolled at other institutions of higher learning are not included in these data comparisons owing to unavailability of data items.

1. High School GPA: While not always an accurate index of academic ability, this score indicates the student's ability to adapt to the academic and social environment of high school, and, perhaps, to college.
2. ACT Scores: (English and Composite). Because these are objective indices of academic ability according to national norms, they may be used as predictive indicators of college success.
3. Reading Comprehension Test: Administered to all incoming freshmen to identify reading difficulties. Another predictive indicator of college success.
4. English Grade: The grade each student receives in his first regular college English course. It is a measure of his demonstrated ability relative to other college freshmen (Native and non-Native).

English Ability

In the Appendix Table C, a four-year comparison of predictive scores versus English grade was made for COPAN and other Native students enrolled at the University of Alaska. It can be seen that although the predictive scores of the others was higher in 1965 and 1966, the COPAN students received significantly higher grades in their first regular English class for those years. Only in 1964 did the COPAN group fall below the others in performance. (For several reasons, this first program group is considered atypical.)[40] The strong emphasis upon communication skills in COPAN may be responsible for this difference in English performance.

Reading Ability

Table C also indicates that Native students who volunteered for the COPAN program were more likely to be deficient in reading ability as measured by the Reading Test. Whether or not these students volunteered for the program because they see this deficiency in themselves cannot be objectively validated at this time.

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[40] A discussion of the student and staff problems which hampered the effectiveness of COPAN-64 is found in Appendix entitled Problems in the Initial Year of COPAN.

Survival of COPAN Students

Comparative Survival Rates

The most concrete evidence of success of any special educational program such as COPAN is its effectiveness in increasing the students' chances of academic survival. The survival rates for the two student groups are compared in Appendix Table B. This comparison includes all Native students enrolled as freshmen at the University of Alaska from 1964-1967, as well as COPAN students who subsequently enrolled at other institutions of higher learning. The relative survival of each group is shown over definite intervals of time during the past four years. The number of students in each group enrolled and the survival average for both groups over the four-year period are also included. The average rate of survival for COPAN students was 51 per cent, compared with 38.7 per cent for non-COPAN students. The relative survival rate of COPAN students was consistently higher in 1965, 1966, and 1967. Only in 1964 did COPAN students make a poorer showing. If the atypical 1964 group's rate is excluded, the higher survival rate of COPAN students can be seen more clearly. (See Column Totals 1965, 66, 67).

Crucial First Year

Chart I (SURVIVAL BY SEMESTERS OF COPAN GROUPS COMPARED WITH NON-COPAN NATIVE STUDENTS) in the Appendix shows the higher relative survival rate of COPAN students on a semester-to-semester basis. It also illustrates that the highest rate of Native attrition occurred during the first college year -- a strong justification for a supportive bridge program during this crucial period.

Recent Increase in Native Student Survival

Chart II (SURVIVAL HISTORY OF COPAN GROUPS, etc.) indicates that non-COPAN students also had a steadily increasing survival rate, although their yearly survival rate was lower. In short, the survival ability of all Native students increased during the COPAN period.

Since the general academic ability of entering Native freshmen did not increase (as measured by standardized tests such as the ACT, see Table C, 4 YEAR COMPARISON, etc.), other factors may be responsible for the increased survival trend:

1. The morale or self-image of the Alaska Native steadily improved over the four years: Emergence of indigenous Native leaders and creation of Native associations described earlier reflect this development.
2. COPAN students have produced a "ripple effect" among other Native students and throughout the university community.
    a. Several COPAN students have become active leaders on campus and throughout the state. As respected

"models" of Native student success, they have influenced their non-COPAN peers. Some have served as unofficial tutors and counselors for other Native students and have helped keep them in school.

b. Faculty hosts for COPAN summer students have become more aware of the special problems of the Native. Their concern has influenced their colleagues and the university administration.

c. Through the Native student campus organization (THEATA), COPAN students have become more involved in campus affairs. Their willingness to assume more responsibility was recently shown when they requested (and received) the right to conduct Native student grant-in-aid interviews. Also, they were instrumental in securing the transfer of grant-in-aid funds from the BIA to the scholarship fund at the University of Alaska.

BI-VARIABLE COMPARISON

The small number of COPAN students entering the University of Alaska each year suggested another means of comparison using available data. Each yearly cadre of entering Native freshmen, for whom complete data were available, were bi-variably distributed into four cells or categories by measured ability as indicated by composite ACT and high school GPA scores. Medians for these criteria were found (see Table D), and each student was placed in the appropriate category cell. Thus, a student with an above-median score for ACT and a below-median score for GPA would fall into the High ACT-Low GPA cell.

Bi-Variable Distribution

Tables E, F, G, and H are bi-variable distribution charts of Native students entering the University of Alaska for the academic years 1964, 1965, 1966 and 1967, respectively. This mode of comparison allowed the following factors to be observed:

1. Individual survival patterns within each cell: How does the survival of an individual student compare with others who have similar predictive scores?
2. The measured ability of COPAN volunteers vs. other non-COPAN Native students: Are COPAN students more likely to have lower ACT-GPA scores?
3. The validity of ACT-GPA scores as predictors of Native student academic success: Are students in the High ACT-High GPA category more likely to survive? Are students in the Low ACT-Low GPA cell more likely to fail?

Table E - 1964

Thirty of the 44 students compared fell within the High-High or Low-Low cells. Students with High-High scores show the highest overall

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cell survival rate (OS = 46.6 per cent); 77 per cent of the total Native survivors for 1964 fall within this cell. COPAN students in this cell show a higher survival rate (CS = 66.6 per cent) than do their non-COPAN peers (NS = 42.0 per cent). Eleven of the 14 COPAN students measured had low ACT and/or GPA scores. None of these students survived.

Table F - 1965

The 53 students compared are equally distributed among the four cells. Three of the five COPAN students for whom data were available fell in the Low ACT-High GPA cell. This Low-High group had the highest cell survival rate (OS = 30 per cent), although only 40 per cent of the total Native survivors for 1965 fell into this cell. COPAN students in this cell show a higher survival rate (CS = 66.6 per cent) than do their non-COPAN peers (NS = 20 per cent).

COPAN students do not appear in two of the three remaining categories which show lower overall rates of survival.

Table G - 1966

The 38 students compared are distributed fairly evenly among the four categories. COPAN students appear in all four cells and show a higher survival rate in two of them: High-High (CS = 50 per cent versus NS = 14.3 per cent) and Low-Low (CS = 50 per cent versus NS = 44.4 per cent). The cell with the highest overall survival rate is Low ACT-High GPA in which 7 out of 10 students survived (OS = 70 per cent). The single COPAN student in that cell did not survive (CS = 0.0 per cent). Next highest in terms of overall survival is the Low ACT-Low GPA cell (OS = 44.4 per cent) in which COPAN student success (CS = 50 per cent) had a strong influence.

Table H - 1967

The 24 students compared are distributed evenly among the four cells. At the time of this writing (April 1968), all but four students had survived. COPAN students appear in three categories and show a higher survival rate in two of them: High-High (CS = 100 per cent versus NS = 75 per cent); High-Low (CS = 66.6 per cent versus NS = 33.3 per cent) and an equal rate in one of them: Low-Low (CS = 100 per cent versus NS = 100 per cent). The least successful in terms of overall survival is High-Low (OS = 50 per cent) in spite of the strong COPAN contribution (CS = 66.6 per cent versus NS = 33.3 per cent). Two cells (Low-Low and Low-High) share the highest success rate (OS = 100 per cent).

Comparison Patterns

Cell Survival Patterns

By ranking the measured ability categories or cells shown in tables E, F, G, and H in order of overall survival rate (OS) for each year, as shown in Table I, we may conveniently examine the extent to which cell placement is predictive of academic success.

Perhaps most surprising is the fact that the High ACT-High GPA category does not show a consistently high survival rate. Since the 1964 group, it has shown the lowest success rate in 1965 and 1966, and next-to-lowest in 1967.

Equally intriguing is the fact that the Low ACT-Low GPA category never has shown the lowest rate of survival. From a next-to-lowest ranking in 1964, it has moved up a notcn to next-to-highest in 1965 and 1966 and is tied for highest position in 1967.

Of particular interest is the dramatic jump in survival rate which the Low ACT-High GPA group has taken since 1964. It shows the highest survival rate for 1965 and 1966 and is tied for highest position in 1967.

We must conclude from these data that ACT-GPA scores are, at best, erratic predictors of academic success for Alaska Native students _when considered as a single group_.

Urban-Rural Comparison

Alaska Native student ability, performance, and survival may be compared in another fashion by classifying Native freshmen as rural or urban students. For the purpose of this comparison the following criteria were used:

> A rural student is defined as one who receives his high school education in a predominantly Native school. This group includes students who attended federal boarding schools, mission schools, the public high schools in predominantly Native communities.
>
> An urban student is defined as one who attends a high school in a city or town which is predominantly non-Native in population. Obviously, this category includes students from large urgan centers such as Anchorage, Fairbanks, and Juneau. However, it may also include students from smaller communities such as Glennallen, Haines, Nome, and Chugiak.

Using these criteria, Native students[41] at the University of Alaska were compared with respect to measured ability and survival. From this mode of comparison, several significant observations emerged.

Urban Vs. Rural Measured Ability Pattern

From the Distribution Table J, it can be seen that the majority of urban Native students enter the University of Alaska with higher ACT (composite) scores and lower high school GPA scores than do their rural peers.

Conversely, the majority of entering rural students show lower ACT scores, but higher high school GPA scores than do their urban Native peers.

The assumption is that these differences in typical patterns stem from environmental causes: The urban Native student is more likely to learn the concepts and skills that a standardized test such as the ACT measures. Yet, his social situation and cultural background may not equip him to compete on an equal basis with his non-Native peers. On the other hand, the rural Native student is less likely to show high performance on standardized tests because he has not had as much exposure to middle-class society. But, his school grades are usually higher as they reflect his school performance relative to Native students only.

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[41] Only Native students for whom high school GPA and ACT scores were available could be used in these comparisons. None of the COPAN students who subsequently attended other colleges and universities is included for this reason.

Measured Ability and College Survival

The comparative rates of survival of urban and rural Native students with respect to ACT and high school GPA scores, are shown in Table K. The following observations may be made from these data:

1. Urban Native students with High ACT have exactly twice the survival chance of rural High ACTs, and almost twice the chance of their urban Low ACT peers.
2. Rural Native students with Low ACTs have almost twice the survival chance of urban Low ACTs and exactly twice the chance of their rural High ACT peers.

From these observations we may consider a High ACT score a positive success predictor for urban students and a negative one for rural students.

Further examination of Table K reveals that a High high school GPA predicts 38-45 per cent success for urban and rural students and that a Low GPA predicts identical low success rates of 30 per cent for each group.

In summary, it may be concluded that for urbans and rurals, a High GPA is an equally good predictor of college success. But, a High ACT is predictive of success only for urban Native students.

Table L (SURVIVAL RATES OF ALL URBAN AND RURAL NATIVE STUDENTS WITHIN ABILITY CATEGORIES) records the relative degree of urban-rural student survival within each measured ability cell. It also isolates the COPAN student contribution to the total survival rate of each cell. (1967 entering students at the University of Alaska are not included because they have only completed one semester.)

Table L reveals that after the 1964 year, rural and urban students who conform to their respective typical measured ability patterns show the highest rates of relative survival. Thus, Low ACT-High GPA (typical pattern) rurals show the highest rate of survival as do their High ACT-Low GPA (typical pattern) urban peers.

Table M shows the cell performance of COPAN versus non-COPAN students for these years in simplified form. Empty cells marked with an X indicate that no COPAN student and/or non-COPAN students appear in that particular category.

In the 13 cells in which students appeared, it can be seen that COPAN students showed higher survival in five cells, equal survival in five cells, and lower survival in the remaining three cells. This is a fair indicator of the success of the COPAN program for Natives enrolled at the University of Alaska.[42]

Yearly Differences in Cell Composition

Table N (DISTRIBUTION OF COPAN AND OTHER NATIVE STUDENTS AMONG ABILITY CATEGORIES 1964-1967) indicates that COPAN volunteers are found among all measured ability categories. Only in 1965 and 1967 do we see exceptions. In 1965, no COPAN students entering the University of Alaska appear in the High-High or Low-Low cells; in 1967, none appears in the Low ACT-High GPA cell.

Yearly differences in cell composition with respect to COPAN/OTHER and RURAL/URBAN can also be seen. In 1964, COPAN students are heavily represented in the Low-Low cell, whereas OTHERs (non-COPAN) predominate in the High-High cell. In 1965, entering COPAN students predominate in the Low ACT-High GPA cell and OTHERs continue to dominate the High-High cell. In 1966, COPAN students are almost equally represented in all cells but the Low ACT-High GPA category in which the smallest percentage appears. Roughly, the same distribution of OTHERs may be observed for 1966, except that the highest percentage appears in the Low ACT-High GPA cell, and none are present in the Low ACT-High GPA cell.

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[42] As indicated previously, these data do not include COPAN survivors at other colleges and universities.

In 1967 an interesting change occurs. Almost half of the COPAN students are found in the High ACT-Low GPA cell and none are represented in the Low ACT-High GPA cell. Curiously, the largest percentage of rural COPAN students is found in the High ACT-Low GPA cell, manifesting an ability pattern (as discussed later in this report) more typical of urban students.

The Changing Profile of the COPAN Student

Translating some of these data into chart form enables some trends to be observed: Chart III (PERCENTAGE OF COPAN AND OTHER NATIVE STUDENTS WHO SCORE IN HIGH ACT-GPA CATEGORIES) reveals that the percentage of students among the COPAN group with High ACT scores has increased each year. This increase cannot be attributed to staff selection, since all volunteers were accepted into the program every year except 1967, when lack of funds limited the large list of volunteers to 15. Moreover, personal recommendations of counselors and principals were weighted more heavily than were predictive scores, which, in many cases, were not available at the time of selection.

The OTHER group shows a reverse trend. The proportion of High-ACTs among this group has decreased steadily from 57 per cent in 1964 to 39 per cent. This phenomenon may reflect the choice of Native students with High-ACT scores (who do not volunteer for COPAN) to enter other schools -- vocational schools which have a shorter term of commitment and higher immediate payoff, or other colleges. Chart III also shows the proportion of COPAN students with low GPAs has increased steadily since 1965 (from 40 per cent in 1965 to 67 per cent in 1967). The OTHER group has maintained a fairly stable ratio of High to Low GPAs throughout the entire four year period -- with High GPAs slightly preponderant.

The relatively small size of the COPAN sample and its resultant tendency toward statistical instability prevent any firm conclusions from being drawn. Yet, it is apparent that the measured ability profile of the average COPAN volunteer has changed considerably since 1965. Since "volunteering" must be defined as mild pressure to attend, exerted by guidance counselors and principals, *this development reflects a change in their perception of students who should be encouraged to attend college*.

In 1965, COPAN students consisted mainly of Low ACTs but High GPAs, indicative of successful high school socialization. In 1967, students with Low GPAs (low achievers) but High ACTs were being encouraged to attend. Thus, COPAN was reaching and motivating students who might not otherwise have considered a college career. In light of the present lack of indigenous, college-trained leaders among the Native people, COPAN is making an important contribution by identifying and training future Native leaders.

Exceptions

Non-Conformity with Cell Success Patterns -- A Unique Case

Unfortunately COPAN success or failure within a particular cell may depend on the performance of one student, due to the small numbers involved. A glaring example of this was found in the Low ACT-High GPA rural cell in 1966. The only student in the COPAN cell did not conform to the success pattern found in the ALL cell. Yet, it was clear to the COPAN staff during the 1966 session that the severe personality problems manifested by this student would rule out any chance of college success. The student proudly admitted in counseling sessions that he had cheated and plagiarized his way through high school. When confronted with the fact that this behavior might result in his expulsion from college, he was unimpressed. Despite advice to the contrary, the student enrolled at the University of Alaska (he could not be refused admittance because of his high GPA), continued to try to "beat the system" and, when threatened with expulsion, enlisted in the armed services. It was subsequently discovered that this student's father had been ostracized and finally expelled from three consecutive villages for "aggressive" behavior. It should be noted that this student is a unique case among Native students.

Improved recruitment procedures, that now allow intensive pre-college interviewing of students and their counselors, should make it possible to identify such aberrancies and suggest alternate courses of action. Had such recruitment procedures been possible in 1964, many of the COPAN students with profound psychological problems would not have been accepted, and, hopefully, might have been counselled into postponing their entrance into college.

Conformity with Cell Success Patterns -- A Unique Case

The only female survivor of the 1964 program is found in the High ACT-High GPA urban cell. The ALL cell for that category shows it is the high success category for that year. The COPAN staff immediately realized that this girl would have no social or academic difficulty in college. She came from a highly urbanized, successful, part-Indian background, and displayed a high degree of self-confidence and academic competence. It was no surprise that she made the Dean's List her first semester and has remained there. Yet, she is also a unique case -- a Native student who has been able to perform in the top 5 per cent of her entire class during her entire college career. If intensive pre-college interviews were possible during 1964, her place might have been filled by another Native student with college potential who needed the COPAN experience more than she did.

Improved recruitment procedures proposed should exclude those whose subsequent academic performance does not depend upon exposure to the COPAN experience as in the cases cited.

PSYCHOMETRIC FINDINGS IN COPAN

(abstract)[43]

Wechsler Adult Intelligence Scale

The 44 rural students enrolled in COPAN during the four years of its operation were given the WAIS subtest analysis. The Digit Span Test was the only one on which the COPAN student performance fell short of the normative sample. Since they are potential college material, they are expected to score higher than a national cross-section of 18- and 19-year-olds. The sample group showed a mean verbal IQ of 109 and a mean performance IQ of 110. This difference is not statistically significant.

Taylor Manifest Anxiety Scale

A decrease in mean anxiety score was noted during the three years of the program for which data were available (1965, 1966, and 1967). However, a t-test failed to indicate a statistically significant before-after mean difference. Nonetheless, these results are clearly consistent in direction, if not in magnitude, with those of the Q-sort's positiveness of self-concept and the real-self/ideal-self correlations noted below. It is noteworthy that anxiety scores did not increase during this period of exposure to a relatively competitive, urban academic setting.

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[43] The entire report, Psychometric Evaluation of COPAN, by Dr. Gerald S. Hanna, is found in the appendix.

Semantic Differential

Since the same 12 stimulus words were used in the before/after administrations of this test in each of the four program years, the data for this entire period were summarized and two kinds of summary analyses were employed.

Analysis by Dimensions

This type of analysis compared the mean rating for each dimension of each stimulus word before and after the six-week orientation.

Analysis of Inter-Stimulus Distance

This compared the before and after distance between each pair of stimulus words in three-dimensional semantic space. Active/inactive is on the horizontal, potent/impotent (semantic meaning) on the vertical, and good/bad (evaluative) on the depth dimension of this plane. The distances between each of the 66 pairs of stimuli in three-dimensional semantic space was computed for each subject at the beginning and the end of the program.

Findings from the use of Semantic Differential during the four-year period are somewhat ambiguous. While the findings of the before/after-dimensional-mean-changes appeared to indicate more undesirable than desirable change, the results of the before/after inter-stimulus distance changes were interpreted as predominantly desirable. Many of the objective findings of the dimensional analysis lend themselves equally well to divergent, contradictory interpretations. This ambiguity, coupled with the small size and resultant instability of the 53-subject sample, limits the value of the interpretations represented.

Q-Sort

This technique, as described in the Psychometric Evaluation of COPAN, was utilized during the last two summers of the program. Two kinds of findings are revealed.

Positiveness of Self-Concept

This measure increased by a non-significant magnitude during both years of administration, and is highly consistent with the trend noted on the Taylor Manifest Anxiety Scale and certain inter-stimulus decreases noted on the Semantic Differential. These reinforce the conclusion that self-concept improved during the students' exposure to COPAN.

Correlational Analysis

This mode of measurement showed a closer correlation between the real-self and the ideal-self at the end of the program than at the beginning. Although this change did not reach statistical significance, it is consistent with the findings from the positiveness of self-concept, the Semantic Differential and the Taylor Manifest Anxiety Scale. These diverse kinds of evidence all point to the conclusion that personality integration increased during COPAN. Four other changes reveal that COPAN students saw themselves less like village youth and more like city youth over the course of the program. In spite of increased identification with dominant-culture youth, there was a relatively small decrease in identification with village youth. This shift of real and ideal self-perception toward the dominant culture occurred during the six-week period in which personality integration was improving.

DECREASING DEPENDENCY

Inherent in any compensatory education program is the danger that the dependence of its participants will increase rather than decrease. With each generation born into a condition of dependency, the feelings of hopelessness and dependency are harder to erase.

The Native student who is born into a family living on welfare soon becomes aware of his condition. It does not take him long to realize that he is a "Native" and, as such, is treated differently. He has his own school, hospitals, and social services, staffed by well-meaning, sincere people who "help" him to make the "right" decisions. Unless he accepts this support unquestioningly, he may wonder, as did one COPAN student, "If we aren't inferior, how come we need all this help?" It is not surprising that the Alaska Native peoples have ambivalent feelings toward the various agencies that serve them.

Although the COPAN program has demonstrated greater academic success in college, it has not tried to measure in any systematic way the extent to which the students' self-image subsequently improves and their autonomy emerges. We have some unsolicited evidence[44] from several COPAN students, who are currently "succeeding" in the college milieu, that indicates that COPAN does not necessarily prolong dependency.

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[44] The following comments are abstracted from a letter in which several former COPAN students (all college survivors) express their current feelings about compensatory education programs such as COPAN and Upward Bound:

The views expressed by these few students reflect the feelings of individuals who have achieved some success in college and no longer need or want special consideration. They feel, justifiably, that any program that makes the Native feel "different" (inferior) is destructive and demeaning. Thus, they reject the supports which are available to them (and to all other Natives). However, in so doing, they are saying to college-bound Native students, "I made it; why can't you?", and their solution to the problem of Native academic attrition is essentially a philosophy of "sink or swim." This is a

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44 (cont'd)

a. Native students are tired of being accepted mainly because they are Native. They wish to be accepted in college because of their abilities that are revealed through high school records and entrance exams. They want to enter the mainstream of college life directly without any "special preparatory programs."
b. Native students do not feel that their academic and social handicaps differ in any way from those of the non-Native students. Special courses and programs make them feel "different" from other students and stigmatize them as being "Native."
c. If the Native student is deficient in English, then that is his fault. Make him learn English like all the other students -- through the "bonehead" (remedial) course. Forget about teaching English as a second language. That gives the connotation of being "different" again. If he can't catch up with the help of "bonehead" courses, he never will. So why help him in the first place when he cannot succeed with the existing programs available to him.
d. The Native should earn his way through college by scholarships and jobs. The grant-in-aid (Bureau of Indian Affairs) program is free, but this gives them that stigma again.
e. The anthropology class studies Native cultures, and this also emphasizes their being "special." Why should they be made to feel like "different" people again.
f. If there are students who want to learn how to interact with non-Natives, then those more experienced (Native) students should help them. This way you will get those who will really succeed, and can spend more time with only those that are interested. Those who do not show interest should not have been allowed at the university anyway. The only reason these low-achievers (sic) were accepted in the first place is because they are "Native."

middle-class ethic held by those members of our society who *have* achieved the competence and confidence necessary for survival.

In expressing this philosophy, regardless of its merits, these students are demonstrating that dependence need not be self-perpetuating and that feelings of self-worth increase as competency develops. This limited evidence suggests that the relationship of feelings of autonomy with the development of *actual* competence is worth further, more systematic study. In the meantime, we can say with certainty that increased dependence *is not* a necessary consequence of the COPAN program.

CHAPTER VII.

THE FUTURE OF COPAN

CONCLUSIONS AND RECOMMENDATIONS

Although an objective evaluation of COPAN is hampered by the lack of an experimental-control group design, as many statistical controls as the data permit have been introduced by means of cross-classification. Thus, the analysis of findings in the previous chapter has followed a statistical model insofar as it has been possible to do so. Subjective data have been included as additional means of describing and evaluating its effectiveness.

On the basis of the evidence presented in the foregoing chapters, the following assertions can be made:

1. COPAN students displayed a higher college survival rate than did their non-COPAN Native peers. This cannot be attributed to any preferential selection of COPAN participants.
2. Psychometric analysis indicates that student personality integration increased and anxiety level decreased during the program.
3. In the three years of highest COPAN survival (1965-66-67) the students also showed higher English grades than did their non-COPAN Native peers.
4. A steady increase in the rate of volunteers since 1964 indicates COPAN's increasing acceptability to the Native student. This trend is especially noteworthy in light of the keen competition posed by newly created summer jobs in the villages.

5. Urban and rural Native students showed expected score patterns: Urban students are typically High ACT-Low GPA; rurals are typically Low ACT-High GPA. Native students who conformed to the predictive score pattern for their group show the highest rates of survival relative to their group.
6. COPAN is attracting more rural students with a non-typical score pattern: High ACT-Low GPA. Despite the fact that this pattern is predictive of failure for the rural student, they have shown a high survival rate. This shows that COPAN motivates high potential (ACT) low achievers (GPA) toward college and helps them succeed.
7. COPAN has decreased the inhibition of its students and improved their communication ability. Examples of oral and written expression included in this report sharply contrast with the tentative and oblique responses characteristic of the larger group of Native university students.
8. The writing of COPAN students constitutes a large body of subjective evidence that:
    a. All Native students, despite early childhood reinforcement for reticence, have strong pressures to communicate their thoughts and feelings to others.
    b. Communication is meaningful when it deals with issues, problems, and concerns that are personally relevant to the student.
    c. Specific communication skills can be taught when the student is ready for them: *viz.*, after he has something to communicate.

    d. Improved ability to communicate with honesty and directness is accompanied by a significant and observable improvement in self-concept and confidence.

9. The survival rate of the non-COPAN Native students, although it does not equal the rate of COPAN students for the past three years, is showing a steady increase.

10. Greater non-COPAN Native student survival is part of the "ripple effect" that COPAN has produced at the university.
    a. COPAN students have sparked the leadership of campus Native student organizations to take an increasingly supportive role.
    b. COPAN students have assumed individually supportive roles, serving as unofficial tutors and counselors for other Native students.
    c. COPAN faculty host parents have become more aware of Native students' academic and social problems. They have shared this concern with colleagues and administration staff and have had considerable influence on university policy.

11. The survival rate of the entire Native student group at the university is increasing despite a small but steady decrease in academic ability as measured by composite ACT scores. This phenomenon shows that Native student dropout is attributable, in large measure, to non-academic factors not easily measurable by existing instruments. These factors include personality components such as ego-strength, social adaptability, and the need to achieve.

12. The period of highest Native student dropout occurs, typically, during the freshman year. If social and academic supports, such as COPAN has provided, were available to students who needed them during this crucial period, the attrition rate would decrease.

13. The ultimate goal of any supportive program is to enable its participants to achieve a greater degree of personal autonomy; to "help" without perpetuating helplessness. COPAN has increased the confidence and competence of its students without increasing their dependency.

From the statistical and subjective data acumulated during this four-year-demonstration project, it can be concluded that the COPAN approach is valid. The program has accomplished what it set out to do. Not only has it served to increase the survival rate of its participants and, indirectly, the college success of other Native students, COPAN has also suggested ways in which Alaska Native education can be improved at all levels. It has demonstrated that communication and self-concept are interrelated and must be taught together.

The examples of student writing included in this report contain important implications for the Alaska educator and provide rich insight into the process of cultural transition. Further, they represent the beginning of a freer and more open dialogue between Native and non-Native necessary for improved education in Alaska.

Finally, they illustrate that the climate for learning and communication depends largely upon the degree of mutual trust and respect that develops in the classroom. When the student can speak and write what he feels and thinks without fear of disapproval from his peers or teacher, then free communication and honest feedback can begin. It is obvious that much of the deeply personal writing produced by the students during the COPAN sessions could not have been elicited in the standard English class. Yet, it is clear that this kind of self-expression not only helps the teacher understand his students better, it also gives the student an impetus toward self-discovery.

The COPAN program has undergone considerable revision in form and content since its inception in 1964. Many of the changes that have contributed to its success have resulted from student and staff suggestions. However, several major modifications also proposed by the students and staff were impossible to implement within the limitations imposed by the original contract budget. These modifications include: improving recruitment procedures, extending COPAN support throughout the first academic year, and tightening program evaluation procedures.

The University of Alaska is presently engaged in developing an expanded version of the COPAN concept that would include these features and would allow more Native students to participate. An important consideration that will determine the form that this takes is its relationship to existing, funded programs such as the Upward Bound project, now entering its third year of operation on the university campus.

PART II. COPAN II, AN EXPANDED PROGRAM

The proposed program, incorporating the major modifications noted above, would take the following form. For the sake of convenience, the program is labeled COPAN II. The program would include a summer orientation session of six weeks and an academic year "bridge" session of 36 weeks.

Recruitment and Eligibility

Enrollment figures indicate that 43 Native students entered the University of Alaska in the fall of 1967. It is fair to estimate that, by the time of funding, at least 50 Native students from feeder high schools will plan to enroll. Since the intent of the expanded recruitment program is to identify all Native high school seniors with college potential and encourage them to consider a college career, this entrance figure may be conservative. It is hoped that the new program as proposed will accommodate 25 Native students with a matched control group of an equivalent number.

This matched control group feature will allow a more rigorous evaluation of program effectiveness to be made than was possible for COPAN 64-67.

Under the new recruitment procedures, the COPAN director and the testing staff member will visit each feeder high school in early spring to address the Native seniors and explain the features and requirements of COPAN II. Following this general address, all interested students would be screened and evaluated by personal interview, conferences with appropriate counselors and teachers, and observation of the student's performance in one of his classes. All students who show evidence of college potential and who wish to attend the COPAN summer session will be tested with certain standardized instruments and informed that they will receive word as to acceptance into COPAN a month prior to their graduation. Other data for each of these students, gathered from high school records and added to the testing data, will provide the criteria necessary for assembling the matched groups.

At the end of the recruitment visits, the total group of COPAN II potential enrollees will be divided into two groups matched according to certain criteria. Students in one group will be informed of their acceptance in COPAN II and will be asked to decide as quickly as possible. The second (control) group will be informed that they have been accepted as alternates, and will be contacted if any openings occur. Past experience has shown that volunteers often decide to accept a summer job and withdraw from the program, weeks and even days, before the summer session begins. This new procedure will provide a reserve of matched alternates who can be accepted as these openings occur. The "dropout" would then become a member of the control group.

Although all Alaska Native high school seniors are eligible for COPAN, whether from urban or rural backgrounds, recruitment will focus primarily upon rural students, since they are more likely to need the enrichment and support that a program of this type affords.

Room and Board Arrangements

Summer Session

Urban students will reside in university residence facilities and will take their meals in the commons dining facilities. A student counselor (COPAN upperclassman) will live in the dormitory and will serve as an informal advisor to the group.

Each rural student will be housed and fed (with the exception of lunches) in a private family home. In the event that suitable housing is not available, some students may live in the dormitory. Participating families will be chosen in advance by the program director. The following criteria will apply:

1. Each family should consist of a husband and wife and one or more children. Couples with grown children may be selected in unusual cases.
2. Both parents should be in residence throughout the entire length of the program.
3. The family should be interested and sympathetic with the aims of the program, and be willing to cooperate with the staff to aid in the reinforcement of student learning and in counseling problems. The family will receive renumeration in the amount usually required to support a student during the Summer Session in the dormitory with meals.

Academic Year Bridge Session

Beginning in the fall semester, the entire COPAN group will live in university residence halls.

Summer Session -- Class Schedule (6 weeks)

Introduction to the Study of Man: (Anth. 101, 3 credits) meets regularly for 1-1/2 hours each day. Staff audits.

Alaska Native Culture Seminar: meets regularly four times a week for one hour. Staff audits and participates as needed. Guest lecturers and resource people invited when appropriate.

Language and Communication: (Speech 61 Oral Communication, 3 credits) meets regularly 1-1/2 hours each day. Staff audits. Taught by English and Speech Communication specialists: includes readings, discussions, debates, reports, direct experiences (films, field trips, cultural events).

Orientation and Study Skills: meets regularly 1-1/2 hours daily, three times a week. Lectures and discussions led by various university staff (Dean of Students, Vice President, Registrar, Student Affairs, etc.). Applied study skills: taking notes, studying for examinations, library use, etc. Taught by Guidance and Testing staff member.

One overnight recreational trip to Mt. McKinley National Park with staff and students is planned for the second weekend of the session.

Individual Testing and Counseling: each student meets 1/2 hour three times each week with Guidance, English and Speech Communication staff members. Individual tests (WAIS, etc.) administered once to each student during six-week period. Group testing (Semantic Differential, Q-Sort, etc.) scheduled as needed, before and after session.

Academic Year Bridge Session -- Class Schedule (36 weeks)

All COPAN students who decide to enter the University of Alaska in the fall are included in this fall-spring component, as undeclared or interim status students. During this supportive period, they will decide upon a major field of study and whether to proceed on the Baccalaureate or Associate level. Each student will enroll for a common core of courses, taught by COPAN staff members who will also serve as their academic advisors. Their class schedules would appear as follows:

Fall Bridge Session		Spring Session	
English 101	3 credits		
Speech 62	2 credits	Speech 111	3 credits
Anth. 201	3 credits	Psych-Soc. 101	3 credits
*Seminar	2 credits	*Seminar	2 credits
Phys. Educ.	1 credit	Phys. Educ.	1 credit
Elective	2 credits	Elective	5-6 credits
Total Load	13 credits	Total Load	14-15 credits

*Seminar would carry associate level credit -- meeting twice weekly for one hour. Taught by COPAN director and staff, seminar would have the same intent and structure as Native Culture Seminar in summer session, but would make more rigorous academic demands upon the student -- formal reports, papers, etc.

Evaluation

With the new recruitment procedures, it is expected that enough Native high school graduates will be available to fill COPAN II and a matching control group. These two groups will be matched according to certain criteria, yet to be decided upon. From past experience, the following factors seem to be crucial in determining college survival:

1. Sex of the student: Female students, despite good academic performance, often drop out of college to get married. (Ten of twenty-five COPAN females in COPAN 64-65-66 are married and no longer in school).

2. The individual student's need to achieve: No instrument presently exists that measures the student's motivation and drive to succeed. It is proposed that the staff testing specialist develop such an instrument to meet the particular cultural problems involved. With the advice and counsel of the interested Native students on campus and with appropriate revision year-by-year, such an instrument might prove to be a more reliable predictor of Native student success than are conventional tests currently in use such as the ACT and SCAT.
3. The cultural group and/or degree of Native blood of the individual student: The fragmentary data available would suggest that such questions as these be investigated: Are Aleuts more likely to succeed in college than Eskimos or Indians? Does the presence of one non-Native parent in the home increase or decrease the student's likelihood of academic success?

Other, more conventional predictors of success will be used as well: ACT, high school GPA, and possibly the Wechsler Adult Intelligence Test.

Since the two groups rather than specific individuals within each group will be matched, there is no need for an identical number of students in each group. In this case, an analysis of covariance will allow a valid comparison between the before-after gains of the two groups.

Attitudinal changes will still to be measured using revised forms of the Semantic Differential and the Q-Sort tests. These tests will be administered to both groups before the summer program, after the summer program, and at the end of the first and second semesters of the academic bridge year.

PART III. COPAN II DESCRIPTION

Summer Orientation Program (6 weeks)

The student will gain insights into his own culture and its relationship to Western culture with daily seminar sessions with the program director and his staff (English teacher, testing-guidance counselor). The anthropologist participates as a resource person to relate the general cultural information taught in the morning class to the Alaska Native cultures and to describe certain cross-cultural phenomena.

The student will broaden his background of direct experience with the dominant culture by living in a private home and by taking part in a series of field trips.

The student who comes from a boarding school will be placed in a private home on or near the campus. Religious preferences of the student are honored whenever possible. Since the pool of available and trained host families represents a wide range of vocations and professions (music, electrical engineering, biology, English, nursing, law, mining, geology, education) there is a greater possibility of living with a family in the field he wishes to enter. During the six-week period of the program he will be treated as a member of the family in whose home he stays. He will eat breakfast and the evening meal with the family group, and will be included in all its activities on weekends that do not interfere with the scheduled program activities. Thus, he will be able to gain insight into an established Western middle-class family unit as it functions from day to day. Feedback from COPAN students over the past four years indicates that they find this family living experience enjoyable and rewarding.

Students who come from urban settings are generally more acculturated to the Western social setting and need this family socialization experience less. Accordingly, such students are given the option of residing in the university dormitory. There they receive a practical introduction to dormitory living and the independence it affords. Many of these students are frequent dinner guests in the host-family homes of their fellow COPAN students. Thus, they are able to enjoy the warmth and conviviality of family contact if they wish it.

Visits and field trips will be chosen to increase conceptual knowledge of Western urban culture. Vocabulary building will be a natural result of these experiences that might include:

> pre-school (Head Start) or primary schools (Rural Teacher Training Program Laboratory School) to illustrate child rearing practices and patterns of child development; cultural events (art exhibits, lectures, plays, recitals) to illustrate Western artistic values and the ways in which the audience expresses its acceptance of these values; satellite tracking station, zoophysiology laboratory, arctic aeromedical laboratory, to illustrate the breadth and reach of Western man's scientific quests and the concepts of research (pure and applied); professional and artistic people at their work (Native and non-Native artists, journalists, writers, attorneys) to illustrate their techniques of achieving gratification and the problems they encounter.

The atmosphere will be that of an adult anthropological field trip with a scientific, rather than a "tourist," spirit.

The student will be helped to a greater self-understanding by guided reading, writing, and motion picture viewing.

1. In the Language and Communication class he will read and discuss books, plays, and short stories that deal with the individual search for identity. (Catcher in the Rye, The Stranger, The American Dream, Death of a Salesman, How Beautiful with Shoes, etc.
2. Feature-length motion pictures that deal with psychological and social adjustment will be shown and discussed. Films such as Raisin in the Sun, Loneliness of the Long Distance Runner, Inherit the Wind, Miracle Worker, David and Lisa, Twelve Angry Men have proven to be provocative and insightful selections that produce valuable discussion and thoughtful writing.
3. The student participates in classroom dramatic exercises, wherein plays are read aloud and acted out. Dramatic ritual will be presented as a universal human experience -- whether the material be Eskimo/Indian dances or Western dramatic literature -- it is the means by which man mirrors himself and celebrates his condition. Role playing will be utilized when appropriate.

The student will develop a broader view of the functions of language. He will see that man's need to communicate is basic and the manner in which he does so depends on his particular cultural background. Language has developed in a specific cultural context and its form and structure reflect this. It embodies the attitudes and values of a society. "Language is, perhaps, the most explicitly structured aspect of human behavior, intimately influenced by culture and, conversely, intimately influencing patterns of thought within a culture."[45]

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[45] From an interview with Dr. Michael E. Krauss, Professor of Linguistics, University of Alaska.

Therefore, English comprehension and usage must be learned by the Alaska Native student as a natural outgrowth of direct experience and readings in Western culture that stimulate him to communicate. The films, books, and trips used in this program have been fruitful sources of discussion and debate. Written work in the form of essays, short stories, and biographies emerging from these experiences have illustrated that the Native student can write directly, honestly, and emotionally about subjects that concern him. He can communicate effectively when he has "something" to communicate. The language aspects of the program are developed and administered by the program director and his assistant, the English teacher, with the consultation and advice of the guidance and testing counselor and the anthropologist. Individual counseling and assistance in language problems as they arise are offered.

The COPAN student has college classroom experience with directed use of the university facilities. From the time of his arrival at the university, he is treated as any other summer session student: he goes through the regular registration routine, fills out the usual forms, and performs the customary chores that entering the university requires. In addition, he receives an audiometric examination, a Snellen test, and a tine test or chest x-ray to determine whether he has a hearing, vision, or respiratory disability. He then enrolls in the freshmen level anthropology course, Introduction to the Study of Man, and the language and communication course entitled Elementary Exposition, which carries associate level credit. He receives appropriate academic credit for both courses upon satisfactory completion of course requirements. The anthropology course is taught by the COPAN anthropologist, but is open to all summer session students. Thus, the student meets and competes with other students in a typical freshman level class. The anthropologist meets separately with the program students and staff in the daily seminar sessions described elsewhere in this proposal.

The student is introduced to the use of university facilities through daily orientation sessions taught by the guidance and testing counselor. These include the library, the registrar's office, the comptroller's office (from which he draws his weekly pocket money), the Office of the Dean of Students (counseling and scholarship information), and the Summer Recreation Office (from which he can obtain athletic equipment and recreational activity information). Students who live in host homes are introduced to the dormitories (where some of their fellow program students reside) and the campus dining facilities where they take their daily lunches.

The student will develop deeper self-knowledge (and greater self-determination) through information and counseling that will:

1. Enable him to assess his own capabilities (objectively),
2. Assist him to view realistically the career alternatives open to him,
3. Help him to understand the talent and degree of commitment each alternative requires, and
4. Allow him to choose freely the one he considers most rewarding.

Predictive information derived from individual (WAIS) and group tests (ACT) is interpreted to each student in private counseling sessions.

Career alternatives are presented and explained in terms of the aptitude and commitment each requires. The student is encouraged to examine his career preference in the light of his interest and capabilities and to decide which course of action will generate the widest range of choice for him. It is not necessary or desirable that the student choose a specific career, but, rather, an area of study that can lead to a variety of jobs later on.

COPAN Bridge Session (Fall-Spring Academic Year, 36 weeks)

Each COPAN summer session student who chooses to enter the University of Alaska in the fall has the option of remaining with the group throughout his freshman year. During this period he enrolls in a core of typical lower-division courses that carry credit and help to fulfill the basic requirements of the undergraduate degrees. He attends these classes with non-COPAN students who enroll in them. Although his program schedule resembles that of a typical entering freshman, it has these important differences:

1. His credit-hour load is lighter than that of the typical freshman: fall semester = 13 credits; spring semester = 14 credits versus the usual 17-18 hour freshman load.
2. His classes in English, speech, and social studies are taught by COPAN staff members who have worked with him during the summer program.
3. His academic advisor is one of these staff members.

4. He continues to meet in seminar discussion sessions with COPAN students and staff. The course carries academic credit (associate level) and is devoted to group discussion and individual investigation of relevant contemporary problems.

Thus, the Native student maintains day-to-day contact with his COPAN peers and teachers, and thereby receives strong support from both groups. The esprit that developed among the students and staff during the summer persists and grows throughout the crucial freshman year. Most of the students' classes are taught by teachers he knows and trusts -- people with whom he can communicate. In turn, they know and understand him and can offer individual assistance and guidance at the time it is needed.

During the Bridge Session, the student's academic advisor (in consultation with the other COPAN staff members) continues to help him discover the area of study in which he is likely to have greatest success. The elective option in the core plan encourages the student to sample other curricula that interest him. Thus, while he is developing confidence in the sheltered environment of the core courses (English, speech, anthropology, psychology), he is able to reach out and try other areas of study without the risk of over-commitment and academic failure.

Although the entering Native student is likely to need the support of such a program throughout his freshman year, he has the option of leaving it at mid-year. Careful counseling and evaluation of student progress by the staff should ensure that a student who develops enough ego-strength during the first semester will not continue to accept the shelter of the program when he no longer needs it. Thus, the COPAN Bridge Session is designed to give the entering Native student intensive academic and social support that decreases as he develops his own resources. However, it is important that he realize that ultimately it is his decision to hasten or terminate the weaning process.

Objectives

The aims of the College Orientation Program for Alaska Natives are:

1. To increase the Native student's chances of academic success and social adjustment by:
    a. Enhancing his feelings of self-worth by enabling him to understand his original culture and its relationship to the larger society.
    b. Helping him to perceive the values and attitudinal contrasts between these cultures and to develop the communication skills needed to verbalize these differences.
    c. Strengthening his conceptual knowledge of English by broadening his background of direct experience in Western urban culture.
    d. Increasing his understanding of self by helping him perceive and verbalize his problems.
    e. Fostering the development of Native peer support through group discovery and discussion of mutual problems.
    f. Broadening his understanding of language and helping him perceive the interrelatedness of language and culture.

    g. Providing temporary academic and social supports that are withdrawn as the student develops his own resources.

2. To provide practical information to others who carry on orientation or accelerated acculturation programs for Alaska Natives and other minority groups.
3. To add to the general body of scientific knowledge of the acculturation process and its methods of study.

PART IV. THE COPAN AND UPWARD BOUND PROGRAMS

As previously noted, the general goals of COPAN and the more recently established Upward Bound program are basically similar. Each is designed to assist its participants to discover themselves and to motivate them toward meaningful and projective roles in the larger society. Both programs are centered around a core of enriching experiences. However, the programs also differ in several respects:

1. Upward Bound is concerned primarily with low achievers at the sophomore and junior levels of high school. Promising seniors are admitted only if they have attended previous Upward Bound programs.

   Copan is designed to serve the college-bound high school graduate only.

2. Upward Bound is open to all disadvantaged students, Native or non-Native. Hence, it is broadly concerned with the academic and social problems of this disparate group. Although its composition is predominantly Native, its program is designed to appeal to all of its participants.

   COPAN is open to Native students only. Thus, it has been able to focus directly on the linguistic and social problems that are relevant to this group. As noted earlier, much of the success of the Language and Communication class and the seminar sessions can be attributed to the homogenous nature of the student group. Because they share a common pool of experience that is uniquely theirs by virtue of their Alaska Native background, they also manifest similar problems, attitudes and concerns. Perhaps their greatest anxiety accompanies the attempt to define their relationship (as a group and individually) to the larger, dominant, non-Native culture surrounding them. It is obvious that many of the personal feelings that characterized these closed sessions could not have been elicited if non-Native students had been present.

3. Upward Bound is not concerned primarily with preparing its students for college. Approximately one-third of those finishing the program enter trade schools, nursing programs, or secretarial courses.

   COPAN's primary aim has been to prepare its students for college work. Two of its components (Anthropology and Language and Communication) carry college credit. Forty-nine of the 53 students who participated in COPAN subsequently entered college.

4. Upward Bound identified disadvantaged students while they are still in high school. Its winter term follow-up component, which allows its students to continue their relationship with the staff through field visits, provides valuable support in the last crucial years of high school.

   COPAN cannot reach the disadvantaged Native student until his senior year of high school. Unless he can meet the minimum college entrance requirements, he is not eligible to enter the program.

While each of these programs contain features that are uniquely beneficial to its students, each has inherent limitations as well. Upward Bound can provide valuable support and motivation to students while they are still in high school, yet it cannot accept college-bound seniors unless they have come up through its program. COPAN is specifically designed to prepare Native students for college work, yet it must limit its enrollment to high school graduates who can meet college entrance criteria and who wish to enter college. To date, neither has been able to give its students a formal program of continuing academic and social supports during the crucial freshman year of college. Lack of an experimental-control group design is another limitation common to both programs.

If the features contained in the proposed COPAN II program could be implemented and added to the present Upward Bound program as a post high school college preparatory component, many unmet educational needs could be served. All college bound Natives could be accepted into the summer college-prep track regardless of prior Upward Bound experience. Host family housing would be available to rural students with no prior campus experience. Urban students and rural Upward Bounders would have the option of family or dorm accommodations. The few non-Natives who might choose to enter this program would reside in the dormitories and would attend all classes except the Native Culture Seminar and the Language and Communication Sessions. These students would have other course options or activities open to them during these periods. As the sessions progress and the Native students develop confidence, these urban non-Natives might be invited to attend certain classes in which issues relevant to them are discussed. However, it is important that they be excluded from the early sessions if free and relaxed communication is to develop.

Implementation of the recruitment and testing procedures would assure continuing objective evaluation of program effectiveness and would provide further valuable research in the field of Native education.

The academic year bridge component would provide optional continuing support for all summer session college-prep students regardless of ethnic background. It is expected that these later seminar sessions will focus less upon parochial Native concerns and more upon broader current issues. In this context, a racially integrated group is desirable and beneficial.

It is important to reiterate that any compensatory education program must contain the seeds of its own destruction. Not only must it assist its participants to lead more meaningful and productive lives, it must also work toward solving the problems that have caused it. As a stop-gap measure, it is meaningless unless it has a research capability that proves its viability to other educators concerned with the same problem. Educational reform can be hastened only by bold, innovative programs with demonstrably beneficial results. Sweeping changes in methodology, materials, and teacher preparation are necessary if the present drain of Alaska Native human resources is to be stemmed. Much can be learned from the pragmatic survival philosophy of the Eskimo that enables him to accept innovation so gracefully: "If it works better, I'll try it!"

APPENDIX

PROBLEMS IN THE INITIAL YEAR OF COPAN

In 1964, the initial COPAN program was faced with certain problems in staffing and student group composition that were to prove detrimental that year because of eleventh-hour funding by the U.S.O.D. Until word of federal funding was received in late May 1964, the program (in abbreviated form) was advertised among Alaska schools as an orientation program supported jointly by the Bureau of Indian Affairs and the University of Alaska. Student volunteers had been recruited in equal numbers from rural and urban schools. The COPAN staff had no opportunity to personally interview these students or their counselors. Many of these students had lower ACT and GPA scores than did their Native freshmen peers the following fall. Three of the urban students had marginal high school records; two were admitted to the university on probational status because of GPA's of 1.01 and 1.82, respectively. Four of the student had serious emotional and social problems during their high school years.

Probably the most important factor preventing group cohesion was an urban-rural polarity. The urban Natices tended to look down on the village Natives as ignorant and unsophisticated "hicks." The rural students kept to themselves and rarely spoke up. Many of the urbans were not interested in the anthropological material as it reminded them of their "Nativeness," which they were trying to reject and deny. Hence, the social adjustment problems of the rural Native, who found himself

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a member of a minority group for the first time, had little relevance or interest to them.

Lack of cohesiveness was a problem on the staff level as well. The expanded version of the program included the services of two psychologists who were hoping to use group therapy techniques to help the students discover and verbalize their problems. When they found that the pressures of silence did not work with this particular group, they became displeased with its non-cooperation. The students, who felt that the psychologists were regarding them as "patients," reacted, understandably, with bewilderment and hostility. When several students came to the director with complaints about the content and direction of these closed sessions, the psychologists were advised to discard the group therapy structure and offer a series of introductory psychology lectures that the students would find less threatening. They finished out the session with sporadic student attendance in the psychology class. The group therapy component was later replaced by guidance-testing and study skills development class.

A final staff complication lay in the unfortunate assignment of a rigid, intolerant, and aggressive BIA guidance counselor who was completely unsympathetic with the aims of the program. It developed that part of his hostility toward the staff was caused by his change from staff member to consultant, which occurred when U.S.O.E. funding was received. When it became apparent that he was unwilling to observe the Language and Communication classes without injecting his racial biases, he was instructed to absent himself from further class meetings.

For the remainder of the session, he served (reluctantly) as BIA liaison and advisor in matters of records and student financial support and was reported by several students as advising them that they "need not attend any of the classes." During the Language and Communication class hours, he was observed on several occasions to be giving "lifts" to students for Fairbanks shopping excursions. Although he was informed that the method and content of the psychology classes had been changed, he continued to feed the divisiveness between the students and the psychologists, which the latter were making an honest attempt to rectify. This man was later released from the Bureau of Indian Affairs and was not assigned to subsequent COPAN sessions.

As previously indicated, much of the success of subsequent COPAN sessions is due to the espirit, or the feelings of mutual acceptance and trust that developed among students and between them and the staff. This atmosphere of respect and free communication had no opportunity to develop in COPAN-64.

TABLE A.

Ethnic and Rural-Urban Composition of COPAN Groups

1964 - 1967

PROGRAM	COPAN WOMEN					N	COPAN MEN					N	COPAN STUDENTS					N
YEAR	IND.	ESK.	ALEUT	RUR.	URB.	TOT.	IND.	ESK.	ALEUT	RUR.	URB.	TOT.	IND.	ESK.	ALEUT	RUR.	URB.	TOT
1964	6	1	0	5	2	7	4	4	0	4	4	8	10	5	0	9	6	15
1965	2	3	1	5	1	6	0	4	0	4	0	4	2	7	1	9	1	10
1966	9	3	0	11	1	12	0	2	0	2	0	2	9	5	0	13	1	14
1967	2	9	1	10	2	12	0	2	0	1	1	2	2	11	1	11	3	14
Col. Total	19	16	2	31	6	37	4	12	0	11	5	16	23	28	2	32	11	53
Pcnt.	51	43	5	84	16	70	25	75	0	69	31	30	43	53	4	60	40	100

TABLE B: MOVING SURVIVAL RATES OF COPAN VS. NON-COPAN NATIVE STUDENTS ENROLLED AT THE UNIVERSITY OF ALASKA AND OTHER UNIVERSITIES AND COLLEGES - 1964 - 1967

YEAR	GROUP	N	Completed 1 semester	Completed 1 year	Completed 2 years	Completed 3 years	Currently Enrolled
1964	COPAN	15	40% (n=6)	26.7%(n=4)	13.3%(n=2)	13.3%(n=2)	13.3 (2)
	NON-COPAN	34	67 (23)	47 (16)	20 (7)	20 (7)	20 (7)
1965	COPAN	10*	80 (8)	60 (6)	60 (6)		60 (6)****
	NON-COPAN	55	56.3 (31)	29 (16)	29 (16)		20 (11)
1966	COPAN	12**	75 (9)	58 (7)			58 (7)
	NON-COPAN	32	75 (24)	46.8 (15)			50 (16)
1967	COPAN	12***	83.3 (10)				83.3(10)
	NON-COPAN	34	76.5 (26)				76.5(26)

COLUMN TOTALS ALL YEARS	1 semester	1 year	2 years	3 years	AVERAGE SURVIVAL 1964-1967	
COPAN	67.3 (33)	48.2 (17)	36.6 (8)	13.3 (2)	51.0 (25)	COPAN
NON-COPAN	67.7 (104)	40.9 (47)	24.5 (23)	20.7 (7)	38.7 (60)	NON-COPAN

COLUMN TOTALS 1965, 66, 67	1 semester	1 year	2 years	AVERAGE SURVIVAL 1965-1967	
COPAN	80.0 (27)	59.0 (13)	60.0 (6)	67.6 (23)	COPAN
NON-COPAN	66.9 (81)	37.9 (31)	20.0 (11)	43.8 (53)	NON-COPAN

* includes 2 students who entered other colleges or universities

** includes 6 students who entered other colleges or universities

*** includes 3 students who entered other colleges or universities

**** 1 recent graduate in Mining Technology

TABLE C.

4-YEAR COMPARISON OF PREDICTIVE SCORES AND ENGLISH GRADES BETWEEN COPAN AND NON-COPAN ("OTHER") NATIVE STUDENTS. UNIVERSITY OF ALASKA

	ACT. ENG. SCORE		ACT. COMPOS. SCORE		READING %ILE SCORE		ENGLISH GRADE GPA	
	N	AVERAGE	N	AVERAGE	N	AVERAGE	N	AVERAGE
COPAN 1964	14	15.5	14	16.78	13	26.3	13	1.5
OTHERS 1964	33	16.6	33	18.0	31	33.8	28	1.75
COPAN 1965	5	11.2	5	14	6	21.3	8	2.7
OTHERS 1965	50	15.1	50	15.9	42	26.5	44	1.63
COPAN 1966	7	16.5	7	17.4	6	31.1	2	2.5
OTHERS 1966	31	16.5	31	17.2	11	37	22	1.8
COPAN 1967	7	17	7	17	2	5.5	6	1.6
OTHERS 1967	19	15.94	19	16.0	17	16.1	15	1.4
AVERAGE 1964-67	N	AVERAGE	N	AVERAGE	N	AVERAGE	N	AVERAGE
COPAN	33	15.05	33	16.29	27	21.05	29	2.07
OTHER	133	16.0	134	17.0	102	28.3	109	1.64

TABLE D.

MEDIAN A.C.T. (COMPOSITE) AND HIGH SCHOOL GPA SCORES FOR NATIVE COLLEGE ENTRANTS 1964-1967

YEAR	ACT	H.S. GPA
1964	18	243.5
1965	17.5	263
1966	16.5	242
1967	16.5	245.5

These criteria were used to place each individual student in his appropriate cell category within the bi-variable distribution ACT-GPA Chart for his respective year. When the median ACT score fell within a cluster of students having identical ACT composite scores, the ACT English score was used to determine placement in the high or low category.

TABLE E.

Bivariable Distribution of Entering Native Students
By ACT and GPA Scores - University of Alaska - 1964

N=44

High ACT -- Low GPA
(N=7)

SS	STUDENT	ACT	GPA
7	2622	18	190
4	1922	20	234
4	3512	19	220
2	1622	18	207
1	1822	25	207
1	3321	22	200
1	1121	24	182

OS 14.3
NS 20.0
CS 0.0

High ACT -- High GPA
(N=15)

SS	STUDENT	ACT	GPA
7	2712	21	359
7	1221	26	342
7	1422	24	336
7	3122	21	334
7	4611	18	303
7	3622	28	283
7	5022	20	264
6	2812	20	255
4	4912	18	258
4	0222	21	261
1	0422	19	322
1	4712	19	317
1	3922	22	296
1	4011	18	255
1	3712	20	245

OS 46.6
NS 42.0
CS 66.0

Low ACT -- Low GPA
(N=15)

SS	STUDENT	ACT	GPA
7	0112	11	204
4	4212	18	242
4	3412	10	209
2	2411	16	235
2	0822	17	221
2	3021	17	215
2	0622	13	165
1	2111	17	239
1	2311	16	236
1	4512	11	221
1	1022	13	219
1	1711	16	216
1	3822	15	189
1	1522	12	168
1	0521	17	101

OS 06.6
NS 11.0
CS 0.0

Low ACT -- High GPA
(N=7)

SS	STUDENT	ACT	GPA
4	2512	17	285
4	4421	18	247
2	4112	15	245
1	2911	14	319
1	0911	13	288
1	4322	12	250
1	1312	16	249

OS 0.0
NS 0.0
CS 0.0

KEY--for tables E, F, G, H.
SS : Semesters survived
STUDENT: First two digits = name
Third digit: 1 = rural
2 = urban
Fourth digit: 1 = COPAN
2 = non-COPAN
ACT : Composite ACT score
GPA : High school GPA
OS : Overall survival of cell
NS : Non-COPAN survival in cell
CS : COPAN survival in cell

TABLE F.

Bivariable Distribution of Entering Native Students by ACT and GPA Scores - University of Alaska - 1965

N=53

High ACT -- Low GPA
(N=13)

SS	STUDENT	ACT	GPA
5	6322	21	189
5	4822	39	245
2	0611	20	200
2	0722	19	184
2	1612	23	172
1	5611	18	261
1	4512	18	257
1	1512	18	255
1	5222	19	244
1	3012	22	239
1	2312	18	238
1	4422	23	236
1	1422	23	253

OS 15.3
NS 18.0
CS 0.0

High ACT -- HIGH GPA
(N=14)

SS	STUDENT	ACT	GPA
5	5112	27	358
4	5012	19	353
4	2622	26	290
4	0922	22	353
2	5812	19	334
2	3312	20	283
2	4212	22	325
2	2912	22	271
2	1122	18	313
1	3112	21	368
1	3612	20	324
1	1712	20	287
1	0522	27	274
1	0122	21	271

OS 07.0
NS 07.0

Low ACT -- Low GPA
(N=13)

SS	STUDENT	ACT	GPA
5	0812	11	232
5	4722	12	206
5	2022	14	229
2	0312	12	217
2	2812	14	204
1	3812	12	243
1	5522	16	204
1	2222	11	206
1	2112	14	200
1	5322	17	197
1	5722	14	193
1	1012	13	184
1	1212	16	163

OS 23.0
NS 23.0

Low ACT -- High GPA
(N=13)

SS	STUDENT	ACT	GPA
5	1311	10	300
5	0211	14	293
5	0412	15	275
5	4112	16	336
4	0812	12	316
4	2512	16	279
4	2712	17	265
4	3912	14	271
2	3712	12	304
2	5912	12	277
2	6012	15	275
1	3411	8	268
1	4012	9	266

OS 30.0
NS 20.0
CS 66.6

TABLE G.

Bivariable Distribution of Entering Native Students
By ACT and GPA Scores - University of Alaska - 1966

N=38

High ACT -- Low GPA
(N=10)

SS	STUDENT	ACT	GPA
3	1322	22	229
3	0622	20	171
3	0922	19	154
3	3022	17	117
2	1611	18	238
2	1212	20	238
2	0522	19	227
1	1911	18	238
1	0712	17	226
1	2712	19	203

OS 40.0
NS 50.0
CS 0.0

High ACT -- High GPA
(N=9)

SS	STUDENT	ACT	GPA
3	3112	23	319
3	4011	23	269
2	2312	28	359
2	3121	21	352
2	3522	20	268
2	2212	19	228
1	3412	28	354
1	2111	20	288
1	1412	22	250

OS 22.2
NS 14.3
CS 50.0

Low ACT -- Low GPA
(N=9)

SS	STUDENT	ACT	GPA
3	4112	15	241
3	3922	12	238
3	1811	12	231
3	0212	12	217
2	1511	16	228
2	4312	12	226
2	2022	16	213
2	4212	11	147
1	1012	11	210

OS 44.4
NS 43.0
CS 50.0

Low ACT -- High GPA
(N=10)

SS	STUDENT	ACT	GPA
3	2912	15	284
3	2512	13	283
3	2612	17	279
3	3612	16	276
3	1712	12	266
3	0122	12	251
3	3212	13	250
2	0822	16	294
1	0411	15	244
1	2412	11	243

OS 70.0
NS 77.0
CS 0.0

TABLE H.

Bivariable Distribution of Entering Native Students By ACT and GPA Scores - University of Alaska - 1967

N=24

High ACT -- Low GPA
(N=6)

SS	STUDENT	ACT	GPA
2	1522	18	239
2	1411	17	225
2	3411	20	215
1	4221	20	222
1	2122	21	151
1	2522	21	197

OS 50.0
NS 33.3
CS 66.6

High ACT -- High GPA
(N=6)

SS	STUDENT	ACT	GPA
2	4322	22	366
2	2611	18	342
2	1822	19	300
2	1921	17	279
2	0122	17	250
1	0212	28	376

OS 83.3
NS 75.0
CS 100.0

Low ACT -- Low GPA
(N=6)

SS	STUDENT	ACT	GPA
2	4112	15	241
2	3211	16	233
2	1612	7	215
2	0312	9	210
2	3912	16	203
2	3812	10	197

OS 100.0
NS 100.0
CS 100.0

Low ACT -- High GPA
(N=6)

SS	STUDENT	ACT	GPA
2	2412	14	291
2	3612	6	281
2	3012	15	278
2	1112	16	277
2	0422	9	257
2	1812	14	256

OS 100.0
NS 100.0

TABLE I.

MEASURED ABILITY CATEGORIES RANKED IN ORDER OF SURVIVAL 1964-1967

	1964			1965			1966			1967		
	ACT	GPA	%	ACT	GPA	%	ACT	GPA	%	ACT	GPA	%
HIGH RATE OF SURVIVAL	HIGH	HIGH	46.6	LOW	HIGH	30.0	LOW	HIGH	70.0	LOW	HIGH	100.0
	HIGH	LOW	14.3	LOW	LOW	23.0	LOW	LOW	44.4	LOW	LOW	100.0
	LOW	LOW	6.6	HIGH	LOW	15.3	HIGH	LOW	40.0	HIGH	HIGH	83.3
LOW RATE OF SURVIVAL	LOW	HIGH	0.0	HIGH	HIGH	7.0	HIGH	HIGH	22.2	HIGH	LOW	50.0

TABLE J.

DISTRIBUTION OF URBAN AND RURAL NATIVE STUDENTS BY ABILITY CRITERIA 1964-67 AT UNIVERSITY OF ALASKA

LOW ACT		HIGH ACT	
URBAN	RURAL	URBAN	RURAL
15	28	21	15
5	31	17	27
20	59	38	42
34.5%	58.4%	65.5%	41.6%

LOW GPA		HIGH GPA	
URBAN	RURAL	URBAN	RURAL
21	15	17	27
15	28	5	31
36	43	22	58
62%	42.6%	38%	57.4%

TABLE K.

COMPARATIVE SURVIVAL OF RURAL & URBAN NATIVE STUDENTS WITH SIMILAR ACT-GPA SCORES -- UNIVERSITY OF ALASKA 1964-1967

	ACT COMPOSITE SCORE				HIGH SCHOOL G.P.A.			
	LOW		HIGH		LOW		HIGH	
	URBAN	RURAL	URBAN	RURAL	URBAN	RURAL	URBAN	RURAL
N	5/20	26/59	16/38	9/42	11/36	13/43	10/22	22/58
PERCENT OF SURVIVAL	25	44	42	21	30	30	45	38

TABLE L.
SURVIVAL RATES OF ALL URBAN AND RURAL NATIVE STUDENTS WITHIN ABILITY CATEGORIES

MEASURED ABILITY CATEGORY	STUDENT GROUP	ENTERED U of A 1964				ENTERED U of A 1965				ENTERED U of A 1966			
		URBAN	%	RURAL	%	URBAN	%	RURAL	%	URBAN	%	RURAL	%
High ACT (Composite) and Low GPA (H.S.)	All*	1/6	16.6	0/1	0.0	2/6	33.3	0/7	0.0	4/5	80.0	0/5	0.0
	COPAN+	0/2	0.0	NONE		NONE		0/2	0.0	NONE		0/2	0.0
High ACT and High GPA	All*	4/7	57.1	3/8	37.5	0/5	0.0	1/9	11.0	0/1	0.0	2/3	25.0
	COPAN+	1/1	100.0	1/2	50.0	NONE		NONE		NONE		1/2	50.0
Low ACT and Low GPA	All*	0/7	0.0	1/8	12.5	2/6	33.3	1/7	14.3	1/2	50.0	3/7	43.0
	COPAN+	0/2	0.0	0/4	0.0	NONE		NONE		NONE		1/2	50.0
Low ACT and High GPA	All*	0/2	0.0	0/5	0.0	NONE		4/13	31.0	1/2	50.0	6/8	75.0
	COPAN+	0/1	0.0	0/2	0.0	NONE		2/3	66.6	NONE		0/1	0.0

*All includes COPAN students and is a measure of survival for the entire cell.

+COPAN measures COPAN student survival within each cell.

TABLE M.

Cell Performance of COPAN Versus Non-COPAN Native Students

MEASURED ABILITY CATEGORY	ENTERED U of A 1964		ENTERED U of A 1965		ENTERED U of A 1966	
	Urban	Rural	Urban	Rural	Urban	Rural
High Act (Composite) and Low GPA (H.S.)	—	✕	✕	○	✕	○
High ACT and High GPA	+	+	✕	✕	✕	+
Low ACT and Low GPA	○	—	✕	✕	✕	+
Low ACT and High GPA	○	○	✕	+	✕	—

KEY: + HIGHER: COPAN student survival exceeded that of the entire cell.

○ SAME: COPAN students survived at same rate as did the entire cell.

— LOWER: COPAN students survived at a lower rate than did the entire cell.

TABLE N.

DISTRIBUTION OF COPAN AND OTHER NATIVE STUDENTS AMONG ABILITY CATEGORIES

1964 - 1967

MEASURED ABILITY CATEGORY	STUDENT GROUP	ENTERED U of A 1964		ENTERED U of A 1965		ENTERED U of A 1966		ENTERED U of A 1967	
		URBAN%	RURAL%	URBAN%	RURAL%	URBAN%	RURAL%	URBAN%	RURAL%
HIGH ACT (COMPOSITE and LOW GPA (H.S.)	COPAN	14.3	None	None	40.0	None	28.6	16.6	33.2
	OTHERS	13.3	3.3	12.5	10.5	16.1	9.7	16.6	None
HIGH ACT and HIGH GPA	COPAN	7.0	14.3	None	None	None	28.6	16.6	16.6
	OTHERS	20.0	20.0	10.4	19.0	3.2	19.35	16.6	5.5
LOW ACT and LOW GAP	COPAN	14.3	29.0	None	None	None	28.6	None	16.6
	OTHERS	16.6	13.3	12.5	14.6	6.45	16.1	None	27.7
LOW ACT and HIGH GPA	COPAN	7.0	14.3	None	60.0	None	14.3	None	None
	OTHERS	3.3	10.0	None	21.0	6.45	22.6	5.5	27.7

CHART I: SURVIVAL, BY SEMESTERS, OF COPAN GROUPS COMPARED WITH SURVIVAL OF NON-COPAN NATIVE STUDENTS AT UNIVERSITY OF ALASKA 1964-1967

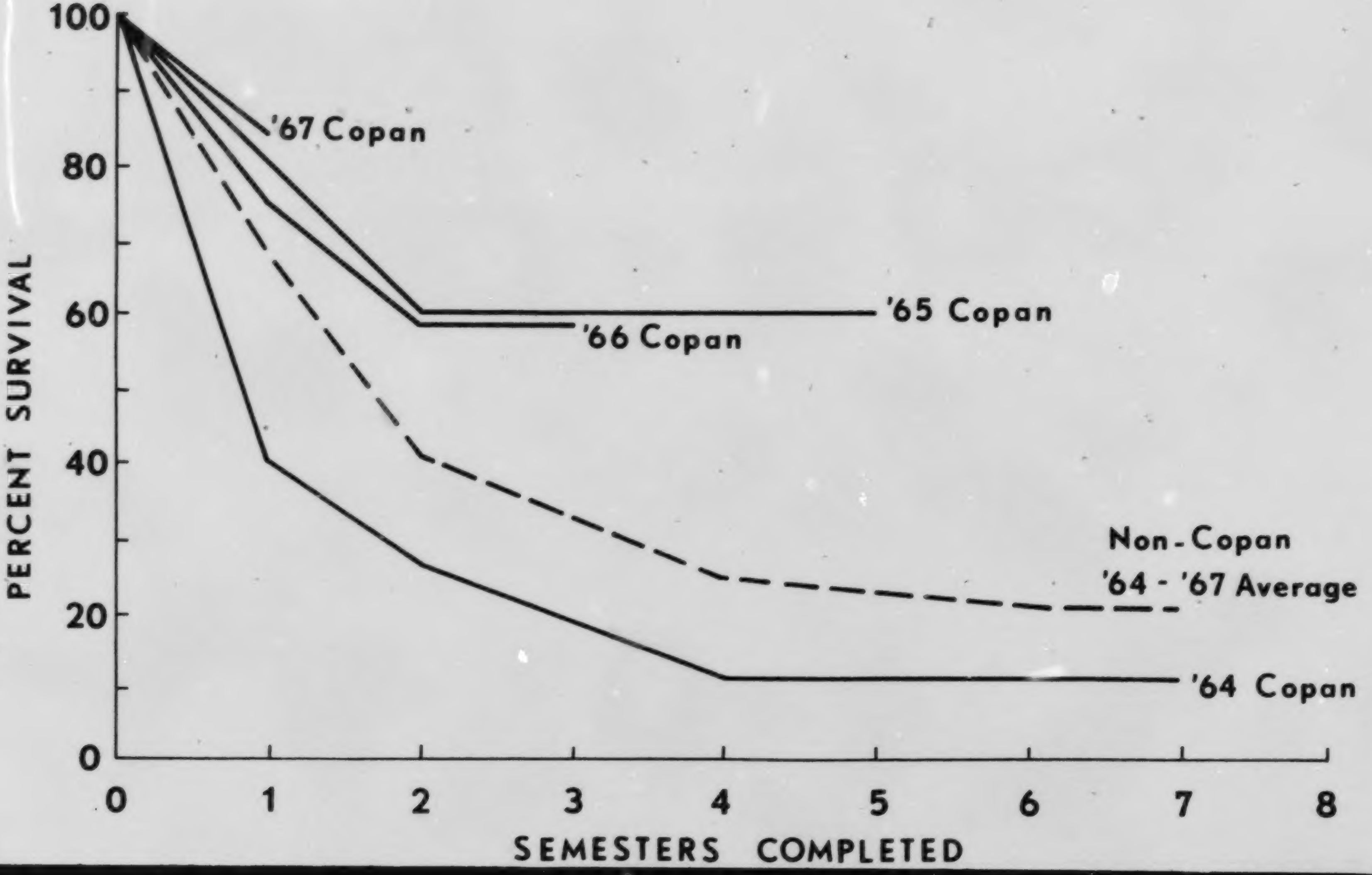


CHART II: SURVIVAL HISTORY OF COPAN GROUPS, COMPARED WITH NON-COPAN NATIVE STUDENTS ENTERING UNIVERSITY OF ALASKA AT THE SAME TIME

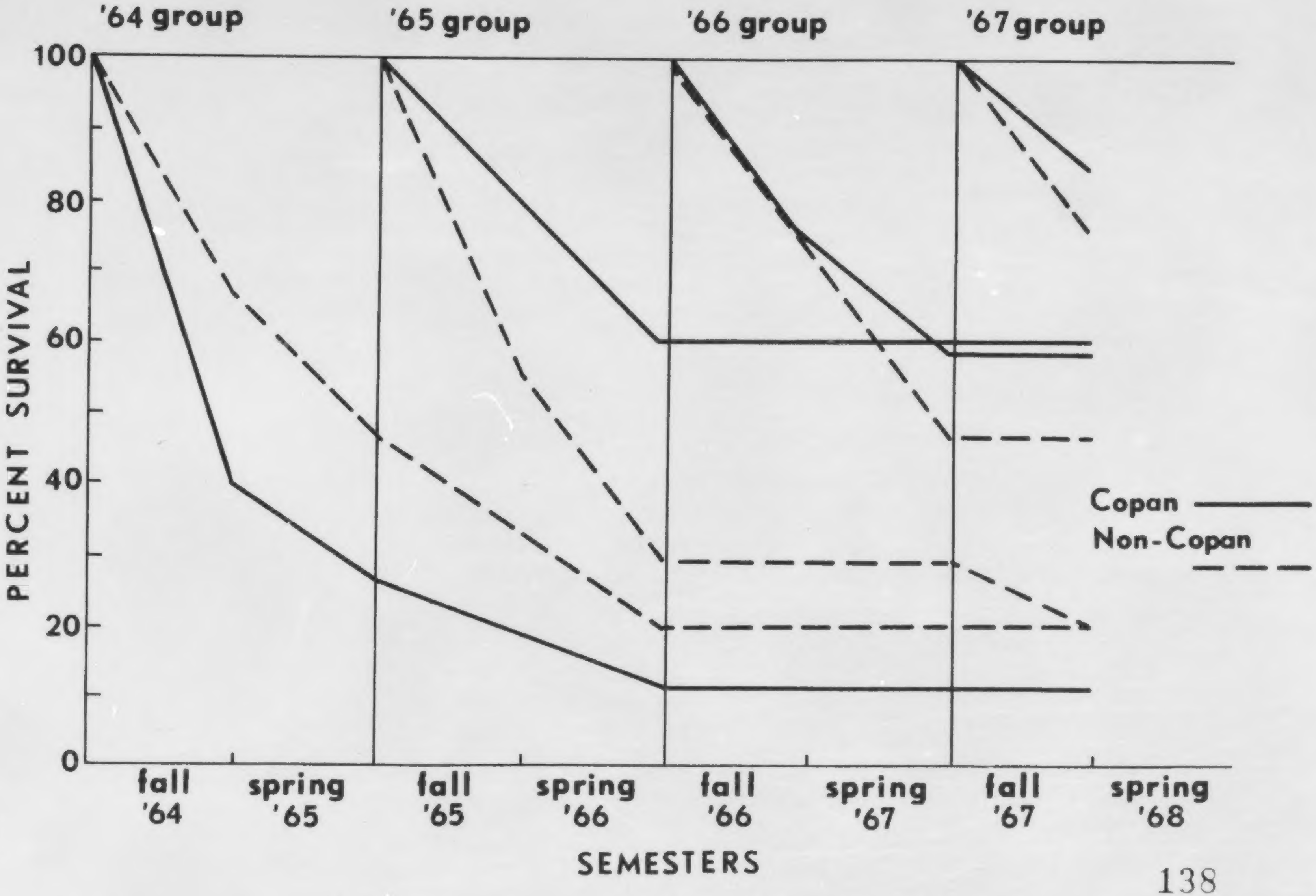
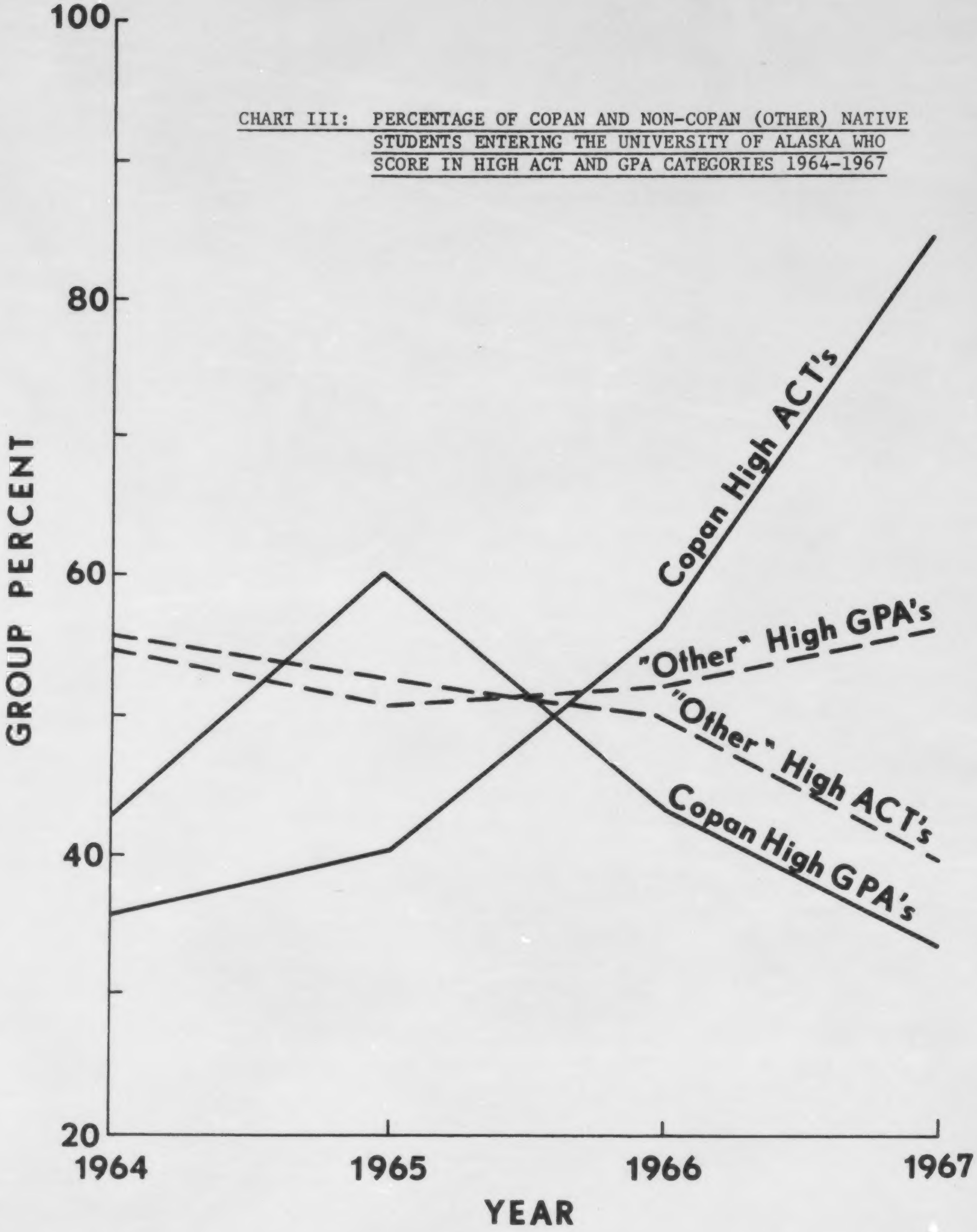


CHART III: PERCENTAGE OF COPAN AND NON-COPAN (OTHER) NATIVE STUDENTS ENTERING THE UNIVERSITY OF ALASKA WHO SCORE IN HIGH ACT AND GPA CATEGORIES 1964-1967



TENTATIVE DAILY SCHEDULE: COPAN-67

Time	Monday	Tuesday	Wednesday	Thursday	Friday
9:30 10:50	Anthropology 101 (Prof. Heinrich) Brooks 201 -				
11:00 12:00	Testing and counseling (Mrs. Phillips, Profs. Salisbury and Kaufmann) Specific dates, hours, and places are attached.				
12:00 1:00	Lunch Hour -				
1:00 2:20	FILM Skarland Game Room ↓	Elementary Exposition (Profs. Salisbury and Kaufmann) - Brooks 207			
2:20 3:30		Orientation Class Mrs. Phillips B 116	Recreation and Trips	Orientation Class - - - - - - - - → Mrs. Phillips B 116	
3:40 4:40	Native Culture Seminar (Staff) Coffee-hour discussion Bunnell 14			Native Culture Seminar (Staff) Coffee-hour discussion Bunnell 14	

STUDENT EVALUATION

COPAN-67

NATIVE CULTURE SEMINAR SESSIONS

1. Which topics discussed during this afternoon coffee-hour session did you enjoy the most?

   Which topics were of no interest to you?

2. What topics should be emphasized in future sessions?

3. Of what benefit (if any) were the seminar sessions to you? What new ideas or insights did you gain?

4. How can future seminars be improved?

COPAN-67
Student Evaluation -- 2

ANTHROPOLOGY CLASS

1. Which topics did you find to be the most informative?

2. Which topics would you have liked expanded?

3. What lectures did you not like, and why?

4. Do you think that more time should have been spent in class discussing the native peoples of Alaska? Explain.

5. After having taken Anthropology 101, do you better understand man and his behavior?

COPAN-67
Student Evaluation -- 3

LANGUAGE AND COMMUNICATION SESSIONS

The readings this summer are listed below, with a letter corresponding to each. Answer the following questions using key letters in the spaces provided.

A. HANDS - Sherwood Anderson
B. THE AMERICAN DREAM - Edward Albee
C. THE STRANGER - Albert Camus
D. DEATH OF A SALESMAN - Arthur Miller
E. LORD OF THE FLIES - William Golding
F. CATCHER IN THE RYE - J.D. Salinger
G. ONE FLEW OVER THE CUCKOO'S NEST - Ken Kesey
H. BABYLON REVISITED - F. Scott Fitzgerald

1. What was the most interesting story or book you read for your Program work this summer? ______
Why? (One or two sentences) (letter)

2. What reading did you learn most from? ______

3. What was the most difficult one? ______
Briefly, why?

4. Which would you recommend not leaving in the Program for other students next year? (Maybe more than one)
Why? ______

5. Did you read any other books this summer? If so, please list them below. (Use other side if necessary)

LANGUAGE (continued)

You saw several films during the Program which are listed below. Indicate your estimate of their value by placing a letter grade in the space provided immediately to the right of the film title. (More than one film may have the same grade, A through F.)

MIRACLE WORKER ______

RAISIN IN THE SUN ______

TWELVE ANGRY MEN ______

INHERIT THE WIND ______

DAVID AND LISA ______

LONELINESS OF THE LONG DISTANCE RUNNER ______

COVENANT WITH DEATH ______

BIRDMAN OF ALCATRAZ ______

6. Which film interested you most? Why?

7. Which film did you learn most from? Why?

8. Which film(s) would you recommend leaving in the Program for other students next year?

9. Are any films unsuitable? If so, explain briefly.

LANGUAGE (continued)

10. Were the class discussions of benefit to you? Explain.

Some of the trips you took during the Program are listed below. Indicate the relative evaluation of each trip by placing a letter grade in the space provided. Use letters A through F.

U.S. SUPERIOR COURT TRIAL ____

MT. McKINLEY PARK TOUR ____

SNAKES AND REPTILES - MR. MORRIS ____

A-67 and PLAY: CHARLEY'S AUNT ____

A-67 and PLAY: MARRIAGE-GO-ROUND ____

RURAL TEACHER COFFEE HOUR - QUESTIONS AND ANSWERS ____

11. If you graded any of the trips below C, explain your reasons for so doing.

12. If you graded any of the trips above, briefly explain your reasons for so doing. Indicate, also, what other kinds of trips you think we should have included in the Program.

LANGUAGE (continued)

The names of lecturers and guests you heard during the Program are listed below. Place a letter grade (A through F) to the right of each event which indicates its value to you.

Mr. and Mrs. Peratrovich Tlingit-Haida Land Claims	____
Tom Hopkins Bureau of Indian Affairs	____
Reva Wulf Workshop on American Indian Affairs	____
Sandra Tussing Rural Teachers Training Project	____
James Lotz Canadian Research Center for Anthropology	____

Education can take many forms other than formal classroom experience. The Program this summer included the following types of educational experiences. Indicate what you feel to be the relative value of each type of activity by placing a letter grade (A through F) after it in the space provided.

1. Hearing lectures	____
2. Taking trips	____
3. Participating in class discussions	____
4. Reading short stories and books	____
5. Seeing films	____

Did you consider any of the above activities to be unduly repetitious (old stuff)? If so, please elaborate.

COPAN-67
Student Evaluation -- 7

ORIENTATION CLASS

1. Please grade (A through F) each of the following topics which we covered in class. Your comments on each are welcome.

_____Tour of campus buildings

_____Summer campus activities speaker (Mrs. Lawrence)

_____"What is a University?" (Pres. Wm. R. Wood)

_____Discussion of roles in University (student, teacher, administrator, research personnel)

_____Note taking, study habits

_____Library Tour (Mrs. Galbraith)

_____Tour of KUAC

_____Tour of Museum

_____Office of Student Affairs speaker (Mrs. Greiner)

_____Tour of Geophysical Institute (Mr. Crevensten)

_____Tour of Computer Center (Mr. Ruff)

_____Library Orientation: card catalogues, periodical references (Mrs. Galbraith)

_____Discussion of exams: types, purposes, studying for, taking

2. Which experience in the orientation class was of the most benefit to you? Why?

3. What suggestions can you make for the improvement of the orientation part of the total COPAN program?

4. Do you feel that the amount of testing was: excessive, unreasonalbe, or inadequate? Comment.

SOCIAL AND EDUCATIONAL EXPERIENCE

What experiences were new for you this summer? Write a line or two for each item.

1. In doing things for fun (entertainment)?

2. In eating?

3. In studying, reading, seeing films?

4. In working with adults?

5. In working with children?

6. In family life?

7. In school life?

8. In making friends?

9. In getting interested in things outside yourself?

10. In getting interested in yourself?

11. In what ways do you think you have grown up (changed) this summer?

LIVING ACCOMMODATIONS - HOST FAMILIES (answer if appropriate)

In living with your host family, it is expected that you came to know people that you might otherwise not have met during your stay at College.

1. What did your host parents do that you most appreciated?

2. What was least desirable?

3. Who seemed to be the leader (boss) of "your" family? Why?

4. What contribution do you think you made this summer to the family, as a whole? To individual members?

5. Imagine looking back on this sex-week period lived among strangers. What do you think you will clearly remember?

6. Additional comments. (Optional)

LIVING ACCOMMODATIONS -- DORMITORY (answer if appropriate)

If you roomed in the university residence hall, it is expected that you had some new experiences in dormitory living.

1. In what ways was dormitory living different from your expectations?

2. In what ways was it as you expected it to be?

3. Did you visit any of the students who lived in host homes? Did any visit you?

4. Would you have preferred living in a host home? If so, why?

ADDITIONAL COMMENTS: (Optional)

Please use this sheet for any comments or suggestions you might care to make about your experience with COPAN. Specific suggestions for improvements of future programs would be greatly appreciated.

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UNIVERSITY OF ALASKA
COLLEGE, ALASKA 99701
COPAN Program

May 5, 1966

Dear Interviewer:

As the COPAN program enters its third year, it is the feeling of our staff that we might better serve the individual needs of your students if we could involve their parents more directly with the program. This interview which you are asked to conduct with the parents is to offer them some information about COPAN's objectives and procedures in the hope that they will feel closer to their child's educational career. We have also provided a questionnaire form which you are asked to complete during the interview. The information requested will provide valuable supplementary background data which we think will prove helpful in our program of individual student guidance. Only 15 applicants have been chosen for this program whom, we feel, show real academic promise. Because of the small size of our group, each student will be afforded a good deal of individual attention.

We have written a brief note to all parents of COPAN enrollees indicating that you may be visiting them shortly with descriptive materials and a questionnaire. We attach a carbon of this letter for your information.

At the conclusion of the interview (which we hope will involve both parents) and prior to forwarding these materials to us, it is hoped that you will fill in the attached Interviewer Questionnaire in which you are asked to evaluate the procedure.

We thank you for your time and effort and hope you can visit with us at the University of Alaska some day.

Very truly yours,

Lee H. Salisbury
Director, COPAN

LHS:fb
Enclosures

PLEASE REPLY BY AIRMAIL

INTERVIEWER QUESTIONNAIRE

Name of Student:________________________________ Date:________

Address:____

1. How would you rate each parent's interest in furthering his child's education?

	Very interested	Fairly Interested	Indifferent	Couldn't Tell
FATHER				
MOTHER				

2. To what degree did the parents seem to understand the purpose of the COPAN program?

	Complete Understanding	Some Understanding	No Understanding	Couldn't Tell
FATHER				
MOTHER				

3. How closely knit did the family seem to you? Or could you tell?

4. What specific questions did the parents ask about COPAN which you feel we should answer in a letter to them?

5. Other impressions which you think might be beneficial to us in working with this student.

6. Your suggestions (if any) regarding improvement of this interview procedure.

Name:______________________________

Position:______________________________

Address:______________________________

____

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Questionnaire for COPAN Parents

ADDITIONAL DATA

Has your child any brothers/sisters? Yes/No If so, please list in chronological order:

Name	Age	Level of Education

Does your child have relatives in the Fairbanks area? Yes/No

Name: ______________________ Address: ______________

Name: ______________________ Address: ______________

Has your child any physical handicaps Yes/No If so, please explain:

What do you hope your child will gain from going to college?

Do you foresee any obstacles which might prevent your child from finishing college? (academic, financial, social, health, family situation?)

INTERVIEWER:

Date: ______________________ Signature: ______________

QUESTIONNAIRE FOR COPAN PARENTS

COPAN Student: ____________________

Home Address: ____________________

Father: ____________________ Age: ______

Place of Birth: ____________ Occupation: ____________

Religion: ____________ Level of Education: __________

Languages spoken: ____________________

Languages understood: ____________________

Mother: ____________________ Age: ______

Place of Birth: ____________ Occupation: ____________

Religion: ____________ Level of Education: __________

Languages spoken: ____________________

Lanugages understood: ____________________

SPECIAL INTERESTS AND LEISURE TIME

Do you enjoy reading? Yes/No If so, what do you like to read? __________,

__________, __________, __________, __________.

Do you go to movies? Yes/No What kinds of movies do you enjoy? ________,

__________, __________, __________, __________.

Do you listen to the radio? Yes/No Watch T.V.? Yes/No

Favorite programs __________, __________, __________.

What do you enjoy doing in your free time? (hobbies, special interests)

____

____

TRAVEL

Where have you traveled in Alaska? ____________________

____

Where have you traveled Outside? ____________________

____

PRE-APPLICATION

COLLEGE ORIENTATION PROGRAM FOR ALASKAN NATIVES

School ______________________

Address ______________________

____

Principal ______________________

Senior Class Counselor(s) ______________________

____

Number of Senior Students ________

Number of Native Students in Senior Class ________

Number of Students for whom Applications are requested ________

Please indicate person(s) to whom you wish applications and additional information sent.

____

____

____

____

____

____

Please return this form, via air mail, to:

Lee H. Salisbury
Director, COPAN-67
University of Alaska
College, Alaska 99701

Thank you.

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PRINCIPAL'S STATEMENT

COLLEGE ORIENTATION PROGRAM FOR ALASKAN NATIVES
[COPAN-67]

Name of Applicant...

Do you recommend this student for the Program?   Yes ......   No ....

Post High School Plans (vocational objectives): ....

....

....

Brief Social History: ....

....

....

....

....

Health or Social Problems (if any): ....

....

....

....

Additional Comments: ....

....

....

....

....

....

Send to: Professor Lee H. Salisbury
Director, COPAN-67
University of Alaska
College, Alaska 99701

By: May 1, 1967

____
NAME OF SCHOOL

____
SIGNATURE OF PRINCIPAL

APPLICATION FORM

[to be filled out by applicant]

University of Alaska
COPAN-65 Program

NAME OF APPLICANT ______________________________

SCHOOL ADDRESS ______________________________

HOME ADDRESS ______________________________

POST HIGH SCHOOL PLANS: [write a brief paragraph explaining what your vocational or professional objectives are at the present time]

REASONS FOR APPLYING TO COPAN-65: [write a brief paragraph explaining how you feel this program may be of benefit to you]

IF YOU WOULD PREFER TO RESIDE WITH A HOST FAMILY OF YOUR PARTICULAR RELIGIOUS PERSUASION LIST YOUR PREFERENCE HERE__________________. [such an arrangement will be made whenever possible]

DATE__________________________ SIGNATURE__________________________

[present this completed form to your high school principal together with a completed Summer Sessions Application Form]

The University of Alaska
announces:

A SUMMER COLLEGE PREPARATORY PROGRAM FOR ALASKAN NATIVE HIGH SCHOOL GRADUATES

WHEN: July 10, through August 18, 1967 (Regular Summer Session)

WHERE: University of Alaska,College, Alaska

WHO MAY APPLY: Alaskan Native students who have graduated from high school and who plan to enter a college, junior college or university (not necessarily the University of Alaska), for the 1967-1968 school year.

THE PROGRAM: The central objective of the Program is to help ease the student's transition from high school to higher education and, in the process, to expand his world view and his understanding of the purposes of higher education.

The student will enroll intwo regular university courses, and will receive academic credit upon their successful completion. (Such credit is transferable to the college, junior college, or university of his choice.)

Anthropology 101 INTRODUCTION TO THE STUDY OF MAN (3 credits)

An introduction to cultural development of the world's peoples.

English 68 ELEMENTARY EXPOSITION (3 credits)

Reading, writing, and speaking skills as they relate to university-level education; films, field trips, lectures designed to broaden the student's view of the world.

LIVING ACCOMMODATIONS:

Arrangements will be made for each student to live with a carefully selected host family on or near the university campus. Meals will be taken with the family and lunch money will be provided for the noon meal at the university snack bar. Every effort will be made to place the student with a family having similar professional interests. A student who wishes to live with a family of his particular religious persuasion should so indicate on his application form. Students from urban areas (Anchorage, Fairbanks, Juneau, etc.) may choose to reside in university dormitories. Then meals will be taken in the university dining facilities.

STUDENT EXPENSES:

Transportation to and from the University of Alaska, books and supplies, room and board expenses incidental to university living will be paid by the Bureau of Indian Affairs.

Tuition and fees will be paid by the University of Alaska.

PROGRAM BENEFITS:

Being enrolled as a student will afford the participant with the unique opportunity to manage his own funds and to actually experience a college-learning situation prior to his undertaking a full-time program of studies in the fall. At the same time, he will have expert counseling designed to help him master those facets of university life which have proven most difficult for Alaskan Native students in the past.

HOW TO APPLY:

If you are interested in applying for COPAN-67, tell your principal and/or guidance counselor, and he will secure all necessary forms for you. Since enrollment is limited to fifteen (15) students, we urge you to act promptly.

UNIVERSITY OF ALASKA
INTENT TO ENROLL
Summer 1967

Return to:
Summer Sessions
University of Alaska
College, Alaska 99701

Today's Date ________ Check the 1967 Summer Session or Sessions in which you plan to enroll:
☐ Pre-Session ☐ Short Session ☐ Inter-Session ☐ Regular Session ☐ Post-Session

NAME ______________________________ ☐ Male ☐ Female
(Last) (First) (Middle/Maiden)

Current Mailing Address ______________________________

☐ Resident of Alaska Permanent Home Address ______________________________

☐ Non-resident

Date of Birth ________ Place of Birth ________ Marital Status ________

☐ I have never attended any college or university.

☐ I have previously enrolled in University of Alaska courses on the campus, at a Community College or military unit in Alaska or at other sessions of the university.
If you attended under another name, state name ______________________________
Give date and place of last attendance ______________________________

☐ I last attended some other college or university.
Name of high school from which you graduated ______________________________
Date of high school graduation ______________________________

List below all colleges and universities previously attended:

Name of School	City and State	Dates Attended	Degrees Earned

Check the appropriate classification under which you will enroll:

☐ I wish to enroll for the first time as a degree candidate. NOTE: This is not an application for admission form. Students who wish to become candidates for a degree at the university must complete an official application for admission form and submit official transcripts of all previous college work to the Registrar prior to enrollment in the 1967 Summer Sessions. If you have checked the above box, an application for admission form will be sent to you.

☐ I have previously been accepted by the university as a degree candidate.

☐ I am enrolling as a transient student (non-degree candidate).

If you are under 21 years of age, you must be a high school graduate and must submit an officia high school transcript prior to enrollment if you have not attended any college or university since graduation from high school. In the space below, give the name and address of your paren or guardians:

____
(parents' Name) (Mailing Address) (City) (State)

University of Alaska-College Orientation Program for Alaskan Natives

Qualifications of Applicant:

1. Must be at least one-quarter or more Alaska Native blood.

2. Must be a high school graduate (preferably of the class of '67) who plans to matriculate in the fall at a college, junior college, or university.

How to Apply:

1. Return a completed University of Alaska Summer Session application.

2. Return a COPAN-67 application (filled in by applicant).

3. Furnish a statement from applicant's high school principal, recommending the student for the Program. A form has been included for this purpose.

4. Furnish a copy of the applicant's high school transcript, with available standardized testing information.

5. The above items should be mailed immediately to:

Professor Lee H. Salisbury
Director, COPAN-67
University of Alaska
College, Alaska 99701

Although not entirely necessary, we should like to have a photograph of the applicant, if available.

Applicants should be mature individuals, for, as college students, they will be expected to assume great responsibility for their actions during the six-week session.

Participants will be notified of travel arrangements which will enable them to arrive at the university on or shortly before July 9. They will be met at the air, bus, or rail terminal by Program staff and transported to the housing assigned to them.

Current plans call for the participants to receive an initial stipend which will cover expenses while at the university. Books, spending money, and other miscellaneous expenses will have to come from this initial stipend, so that budgeting of money will be something that will receive attention during the Program.

A participant will receive regular college credit for the successful completion of the courses taken from the University of Alaska, and this credit may be transferred to the college of his choice following the summer session.

Those who are to participate in the Program will be notified of acceptance after May 15; at this time, additional information will be furnished to those students selected.

TEACHING ENGLISH TO NATIVE STUDENTS

Except for one or two fairly definite items, everything that can be said about problems with English peculiar to Native students is tentative since they share problems with non-Native freshmen, too. But, if there is one essential difference between the average middle-class white student and the village Native who has had no significant social contact with people of the dominant culture, it is that the Native student has no popular model to imitate when he writes. The average non-Native student coming to college can usually write prose consisting of popular journalism, sentimental sermonizing, and patriotic speeches. Of course, a good student might choose more interesting models, but my point is that even the third-rate student usually has some model for his prose. Village Natives are less likely to have such models, I think. This can be both useful and detrimental -- helpful because the student's mind isn't filled with cotton-candy ideas; detrimental because he has no basis for a prose style at all.

So, the Native from the village is left with two choices. One: he can more or less follow his own speech patterns in writing. If he does this, he will write prose that is un-English sounding to the ears of most English speakers. Two: he can try to be grammatical and correct, following the instructions of the school teacher. In this case, he may write fairly "correct" prose, but it will be stilted and quite possibly trite. It is interesting that most of the boys fall into the first category and write interesting though poor grammatical papers, and most of the girls fall into the second and write dull and grammatically correct ones. There are exceptions, of course.

At any rate, our problem with Native writers is simply a more aggravated form of the problem with other writers. We have to give the "incorrect" ones some idea of the structure of English sentences, at the same time not destroy their interest in the things they discuss. We have to loosen the "correct" ones so that they write something worth reading. And, as with all freshman students, we have to help the Native writer to organize his material and make selections. The Native students may have a harder time organizing than most students, since they are likely to be less acquainted with Western notions of order. The best Native writers, as we've often noted, have an eye for detail that is remarkable, not being contaminated by all those third-rate influences noted above. But, they are likely to include every detail, instead of selecting the most significant.

To be more specific about grammatical problems, those who have trouble with the mechanics of English are likely to be bothered particularly by verbs. Some of the students, one or two of the boys in particular, had problems with irregular verbs, wishing to use an ed ending for the past tense of a verb like sing. This is seldom found in white middle-class students' writing. I think it reflects unfamiliarity with what we call standard English -- the student seldom hears the usual variety of English spoken. Sometimes, the student simply fails to make use of the English system of tenses at all, and occasionally he trips over the s in third person singular verbs. I am sure all of this is from the same cause -- unfamiliarity with standard English on the spoken level. The "efforts" the students make are not usually those that are associated with the ordinary uneducated American, who uses all of the systems of the language quite adroitly, but without any attention to the niceties of grammar books. They are more fundamental errors. For another example, one or two of the students had problems with a and the, not knowing when to use and when not to use an article. An uneducated speaker may not use a and an according to rule, but he seldom, if ever, has any trouble using articles or not using them in the course of a sentence. One other item which I noted: none of the students comprehended the use of the conditional tense. Instead of saying I would have gone if he had asked me, they would use I will have gone, etc. This is particularly interesting since most Native students tend to use would in sentences where they have no real intention of being conditional; i.e., Question: Which traffic light means 'Stop'? Answer: It would be red. Questions are often answered with would.

Thomas Madsen
English Teacher
COPAN-65.

PSYCHOMETRIC EVALUATION OF COPAN

As the title implies, this report is limited to an evaluation of the College Orientation Program for Alaska Natives (COPAN) on the basis of psychometric findings. It does not include the findings from other less formal means by which the program was, in part, evaluated.

The first part of this report consists of a summary of the psychometric data for the students enrolled in COPAN-67. The second section presents and interprets the results obtained from those instruments and techniques that were used for two or more years of the four years of the program's operation.

COPAN-67 Summary

Wechsler Adult Intelligence Scale

The Full Scale WAIS IQ's, the Verbal IQ's, and the Performance IQ's of COPAN-67 subjects all had means of 111 IQ points. The standard deviations were, respectively, 5, 5, and 9. These results strongly suggest that these students, in spite of obvious cultural disadvantages, were functioning at an intellectual level on a dominant-culture test commensurate with other university freshmen. Therefore, if the attrition rate of COPAN-67 students is higher than the national average, it is probable that the causes will be found primarily in non-intellectual factors.

Table 1 presents the mean and standard deviation of COPAN-67 students on each WAIS subtest.

TABLE 1.

COPAN-67 WAIS Subtest Scaled Score Means
and Standard Deviations (N=14)

WAIS Subtest	Mean	c'
Similarities	12.86	2.39
Comprehension	12.79	2.68
Digit Symbols	12.57	2.69
Block Design	12.36	1.76
Picture Arrangement	11.57	1.80
Picture Completion	11.50	1.24
Information	11.36	1.91
Vocabulary	11.00	1.20
Arithmetic	10.71	2.52
Object Assembly	10.21	2.96
Digit Span	9.43	2.61

The rank-difference correlation coefficient between the means of these eleven subtests for the fourteen COPAN-67 subjects and the thirty previous rural subjects in COPAN-64, -65, and -66 was +.87. In no case did the difference between the mean scaled scores on a subtest for the COPAN-67 subjects and the thirty previous rural subjects differ at a statistically significant level. There was, then, great consistency of the relative strengths and weaknesses of this year's participants with those of previous years. Discussion of major implications of findings from the WAIS is presented in the section of this report devoted to the four-year WAIS summary.

Taylor Manifest Anxiety Scale

As in previous years, the TMAS was administered at the beginning and at the end of the program. Table 2 reports the mean and standard deviation for each administration. It can be seen that there was a decrease in the scores from the first administration to the second administration; this suggests a possible reduction in manifest anxiety during the time the students spend in the program. However, this decrease was not statistically significant.

TABLE 2.

TMAS Mean and Standard Deviation
Before and After COPAN-67

Before		After	
M	c'	M	c'
16.6	6.3	13.9	5.8
t = 1.4*			

*For 13 df, t=2.2 is significant at .05 level.

Semantic Differential

As in past years, the Semantic Differential was used to measure the meaning of twelve stimulus words both at the beginning and at the end of the six-week program. As is customary with this technique, each stimulus word was presented on a separate page. Under each stimulus were nine scales, each with seven categories. Three scales were used to define each of the three dimensions of the Semantic Differential. In each scale, the students were presented with a pair of opposite adjectives (e.g., good-bad) and were directed to check one of the seven positions indicated on the line connecting the polar pair. Numerical ratings for each pair of polar adjectives for each stimulus word were secured by assigning numbers from one at the negative end of this line to seven at the positive end. The numerical scores for the factorially similar pairs were averaged to obtain the score of each of the three dimensions for each stimulus word for each student. The polar adjectives used for the good-bad dimension were good-bad, pleasant-unpleasant, and likeable-not likeable; the potent-impotent dimension was defined by the pairs strong-weak, brave-cowardly, and hard-soft; and the active-inactive dimension employed the pairs fast-slow, tense-relaxed, and excitable-calm.

The small number of participating subjects each summer has made significant before-after differences unlikely for the Semantic Differential as well as the TMAS. A t test was used to test the statistical significance of changes in means between the two administrations of this instrument; none of the differences for COPAN-67 reached the .05 level of confidence. Table 3 presents the mean score of each of the three dimensions for each of the twelve stimulus words.

The difference between any pair of stimulus words located by the Semantic Differential in three-dimensional space can be calculated by the formula $D = a^2 + b^2 + c^2$. The sixty-six distances between each pair of stimuli were calculated for each student for each administration. To determine whether significant change in the distance between each pair of stimuli occurred during the program, a sign test was applied as an appropriate test of significance of change of distance between stimuli (Osgood, Suci, and Tennenbaum,

Table 3.

Mean Semantic Differential Dimension Scores
for COPAN-67 (N = 14)

		Mean	
Stimulus	Dimension	Before	After
Snow	Good	5.21	5.21
	Potent	3.71	3.86
	Active	3.07	3.50
College	Good	5.79	5.86
	Potent	5.67	5.62
	Active	4.95	5.10
Your Village	Good	5.19	5.05
	Potent	4.12	4.29
	Active	3.00	3.17
Love	Good	6.17	5.83
	Potent	4.76	5.05
	Active	4.48	4.45
Competition	Good	5.36	5.43
	Potent	5.67	5.57
	Active	5.73	5.74
Fishing	Good	5.79	5.60
	Potent	4.36	4.69
	Active	3.50	4.14
Yourself	Good	4.83	4.71
	Potent	3.95	4.33
	Active	4.07	3.95
Money	Good	5.24	4.86
	Potent	4.60	4.40
	Active	4.40	4.48
Native	Good	5.64	5.48
	Potent	4.55	5.02
	Active	3.90	3.71
Knowledge	Good	6.07	5.93
	Potent	5.17	5.62
	Active	4.52	4.86
Business	Good	5.05	5.00
	Potent	5.00	4.90
	Active	4.50	5.02
Caucasians	Good	5.26	5.12
	Potent	4.50	4.62
	Active	4.33	4.64

1957, pp. 101-102). For the fourteen students enrolled in COPAN-67, none of the 66 differences between stimuli changed enough to yield a .05 level of confidence that a real change in distance had occurred.

Q-Sort

Sixty-four self-referent short sentences were sorted four times by each student at the beginning and again at the end of the six-week program. These sentences were sorted into five piles to form a forced-normal distribution in each sort. The five piles were for sentences most like, somewhat like, neither like nor unlike, somewhat unlike, and most unlike the real or hypothetical person for which the students were individually making each sort. The first sort was used to find the extent to which each stimulus sentence was like or unlike the subject's perception of his *real self*. The second sort was for *ideal self*. Next, each subject sorted the sentences to indicate how he thought a *typical youth* of his age and sex from his *home village* would sort the items. Finally, the sentences were sorted to indicate the subject's perception of how a *typical city-dwelling* American *youth* of his age and sex would sort the sentences.

Positiveness of Self Concept: About one-third of the sentences used in the Q-sort were clearly positive statements and another one-third were negative statements. These sentences provided a means to measure positiveness of self concept. A score for each subject's real-self sort was derived by assigning one point to each positive sentence that was placed in the pile representing "most like" or "somewhat like" the self and adding to this score the number of negative cards sorted as "most unlike" or "somewhat unlike" the self.

Table 4 presents the means of these two measures and related statistics. While scores increased during the program, statistical significance on a one-tailed t test was not attained. Unfortunately, this use of the Q-sort is dependent on sample size; thus, significant findings are unlikely with only fourteen subjects. Nevertheless, this finding indicates that an improved rather than a lowered self concept was considerably more likely during the 1967 program.

TABLE 4.

Positiveness of Self Concept
Before and After COPAN-67

	Before	After
Mean	24.79	26.43

$D = 1.64$

$c'_{N_D} = 1.34$

$t = 1.22$

The statistically insignificant increase in the measure of positiveness of self concept in conjunction with the statistically insignificant decrease in manifest anxiety scores suggests that a general improvement occurred in emotional status of students during COPAN-67.

Correlational Analysis: By use of the four sorts at the beginning of the program, Pearson r's were computed with the six pairs of sorts. This procedure was repeated for the corresponding sorts at the completion of the program. These correlation coefficients were computed for each individual across the sixty-four cards in each Q-sort. Herein lies a major advantage of Q methodology. It is based on the number of stimulus cards rather than on the number of individuals. Hence, in this correlational analysis, the small number of participants did not increase the probability of statistically insignificant findings.

The purpose of the correlational analysis of the Q-sort data was to determine the extent to which the student's perceptions of the four real and hypothetical individuals for whom the sorts were made increased or decreased in similiarity during the program. This analysis was accomplished by computing the mean (by the use of Fisher's z's) of each of the six correlation coefficients obtained for each of the 14 students at the beginning of the program, and of each of the six correlation coefficients obtained for each subject at the end of the program. A two-tailed critical ratio test was then used to determine the significance of the difference of the change in each mean correlation for the 14 students between the beginning and the end of the program. These findings are reported in Table 5.

TABLE 5.

Mean r's Between Q-Sorts Before and After COPAN-67

Pair of Sorts	Mean r Before	Mean r After	Level of Sign.	C.R.
Real-Ideal	.26	.35	.05	1.99
Real-City	.22	.23	---	.25
Real-Village	.16	.20	---	.85
Ideal-City	.16	.24	---	1.67
Ideal-Village	.33	.10	.001	4.90
City-Village	.22	.27	---	1.12

The first row of Table 5 shows that the mean correlation between participants' perception of their real selves and ideal selves increased from .26 to .35 during COPAN-67. This measure of personality adjustment is often used in counseling research to measure benefits of treatment. This finding, significant at the .05 level of confidence, strongly reinforces the suggestion of improved personality integration that was made from the decrease in scores on manifest anxiety and the increase in scores on positiveness of self concept. Collectively, these three, assessments signify a general improvement in mental health of participants during the six weeks of COPAN-67.

The correlations of the ideal-self sort with the students' sorts for typical city and typical home village youth are quite interesting. While the correlation between ideal-self sort and city-youth sort increased slightly, the correlation between ideal-self sort and home-village youth sort decreased markedly. This indicates that during the 1967 program the participants started to see their ideal selves as more like typical city youth and less like typical home village youth. This suggests that subjects started to view their own acculturation into the dominant culture as desirable. The similar, but much less pronounced, changes in the correlations of real-self sort with city and village sorts suggests that participants did not perceive their actual selves to have changed as much as they might ideally like to change. This attitude indicates COPAN participants will continue to try to bring their real selves into closer harmony with their perceptions of typical dominant-culture youth.

Four-Year Summary

This section presents findings for the total sample of COPAN participants for instruments used during two or more years of the program's existence.

Wechsler Adult Intelligence Scale

The forty-four rural students enrolled in COPAN during the four summers of the program's operation were pooled for the WAIS subtest analysis. Table 6 reports the order of the performance of subjects on each WAIS subtest as well as the subtest means and standard deviations. Also shown in Table 6 is the mean and standard deviation of each subtest for the standardization sample of 18- and 19-year-olds (Wechsler, 1955, p. 15). Finally, the difference in means of these two samples and the level of significance of the difference is reported for each subtest.

The Digit Span Test was the only one on which COPAN participants performed below the normative sample. This statistically insignificant inferiority might be partly attributable to the common lack of experience with telephone numbers and addresses in the Alaskan bush. The relatively low showing on the Arithmetic Test may reflect less need for, and use of, arithmetic in the daily activities in rural Alaska than in the dominant culture. That the present sample did not significantly excel the norm group on the Arithmetic Test indicates that Native students, as a group, may have difficulty in this area at the college level.

The marked superiority of the sample on the Block Design Test over the norm group is consistent with findings of Howell, et al. (1958) using adolescent Navaho subjects. Whether the relative strength on the Block Design Test reflects a greater emphasis on design in Native cultures or whether it simply measures a kind of ability that is not as greatly depressed by the cultural milieus of Native examinees is a matter of conjecture.

TABLE 6.

WAIS Subtest Statistics for Native and Norm Samples

	Native (N = 44)		Norm (N = 200)			
WAIS Subtest	Mean	σ	Mean	σ	Mean Diff.	Sign.
Block Design	12.3	2.4	9.8	3.1	2.5	.001
Similarities	12.3	1.9	9.5	3.1	2.8	.001
Comprehension	12.0	2.9	9.7	3.0	2.3	.001
Digit Symbols	12.0	2.2	9.8	3.0	2.3	.001
Information	11.4	1.7	9.7	2.9	1.7	.001
Picture Completion	11.2	1.7	9.7	2.8	1.5	.001
Picture Arrangement	10.9	1.8	10.1	2.9	0.8	.05
Vocabulary	10.5	1.6	9.3	2.8	1.2	.001
Object Assembly	10.5	2.8	10.0	2.8	0.5	--
Arithmetic	10.2	2.4	9.5	3.0	0.7	--
Digit Span	9.3	2.9	9.7	3.1	-0.4	--
Sum Verbal Tests	65.7	6.4	57.3	14.9	8.4	.001
Sum Performance Tests	56.8	6.6	49.4	11.8	7.4	.001
Total	122.6	10.2	106.7	25.2	15.9	.001

Relative to the standardization sample, the present sample's greatest strength was displayed on the Similarities Test. This finding, along with the strength of the Comprehension Test, should suggest to college instructors ways to make their subject matter more manageable to Native youth. For example, greater emphasis on the meaningful, albeit abstract, use of language concepts than on the necessity for a high vocabulary level might be appropriate in a number of courses.

The COPAN sample was above the norm group at the .001 level of confidence on the Block Design, Similarities, Comprehension, Digit Symbols, Information, Picture Completion, and Vocabulary tests and was superior to the norm group at the .01 level of confidence on the Picture Arrangement Test. Of course it is not surprising that this group of university freshmen would excel a national cross-section of 18- to 19-year-olds because university students as a group have higher scores on the WAIS.

Substantial differences between the Native and standardization samples in test means and standard deviations indicates that the standardization norm cannot be accurately used for profile analysis of individual Natives. Conventional WAIS profile analysis for rural Alaska Native university freshmen would be ill advised (Hanna, House, and Salisbury, 1968). WAIS profile analysis of minority-group subjects should consider the minority group's pattern characteristics rather than rely exclusively on national norms.

Conventional abbreviated WAIS forms and scoring procedures are inappropriate for the present sample. Abbreviated forms should be selected for the specific population to which they will be administered; nationally adequate short WAIS forms could yield decidedly misleading results if used with the population from which the COPAN sample was drawn (Hanna, House, and Salisbury, 1968).

It is more important to evaluate the relative strengths and weaknesses of the COPAN participants than to compare the COPAN sample with the WAIS standardization group. Relative strengths and weaknesses of the 30 COPAN subjects from bush backgrounds in COPAN-64, 65, and 66 have been analyzed and reported elsewhere (Hanna, House, and Salisbury, 1968). Since the rank-difference correlation of the means and the rank-difference correlation of the standard deviations for these thirty subjects were .98 and .87, respectively, with the total 44 rural subjects, this analysis was not redone for the total group. The results would be virtually identical. Knowledge of relative high and low areas of intellectual functioning can enable secondary and tertiary school personnel (1) to provide instructional methods and media to maximize learning potential, (2) to identify areas in which students need remedial instruction, and (3) to help students select courses for which they have an aptitude. Table 7 reports the results of the analysis of the thirty rural subjects who participated in the first three years of COPAN's operation. An analysis of variance yielded an F of 6.81. Since this was significant well beyond the .01 level of confidence, two-tailed t tests were made for each pair of tests. Each entry represents the significance level of the superiority of the mean-scaled test score above the entry over the mean-scaled test score to the left of the entry. Twenty-three of the 55 possible differences were significant. Clearly, the population to which this sample belongs is substantially stronger in some intellectual functions than in others relative to the national norms. Block Design and Similarities scores were significantly superior to scores on six other tests, while scores on Digit Span, Arithmetic, and Vocabulary Tests were inferior to scores on several other tests.

TABLE 7.

Levels of Significance of Inter-Test Differences* (N = 30)

WAIS Test	Information	Comprehension	Similarities	Digit Symbols	Picture Completion	Block Design	Picture Arrangement
Arithmetic	.01	.05	.01	.01		.01	
Digit Span	.01	.01	.01	.01	.05	.01	.05
Vocabulary	.01	.05	.01	.01		.01	
Picture Completion			.05			.01	
Picture Arrangement			.01			.01	
Object Assembly			.01			.01	

*Only tests having one or more sign. inter-test diff. are shown.

The difference between the mean Verbal IQ of 109 and the mean Performance IQ of 110 is not statistically significant. The slight superiority of the Performance IQ's in this sample of university students, where verbal abilities had no doubt been a more important selective criterion than had performance abilities, may well signify the lesser need for, and use of, verbal abstractions in Alaska Native cultures than in the dominant culture.

School and College Ability Test

Two forms of the SCAT were administered in a rotated design to all COPAN-65 and COPAN-66 subjects at the beginning and at the end of the respective summers. Comparison of before-after mean scores failed to reveal any significant difference in means. Nor was there a nonsignificant trend toward either increased or decreased scores during the program.

Taylor Manifest Anxiety Scale

A summary of the data for the TMAS for the four years of COPAN's operation was planned, but the scores on this instrument were unfortunately misplaced for the 1964 subjects. Therefore, the TMAS summary includes data for only the 38 COPAN participants for the years 1965 through 1967. Table 8 summarizes the before-after comparison. In spite of a decrease in mean anxiety score during the program, a t test failed to indicate a statistically significant before-after mean difference. Hence, the TMAS findings are inconclusive. However, it should be noted that the results are clearly consistent in direction, if not

TABLE 8.

TMAS Mean and Standard Deviation
Before and After COPAN (N = 38)

Before		After	
M	c'	M	c'
16.92	7.06	15.68	7.06

t = 1.58*

---

*For 37 df, t = 2.03 is significant at .05 level.

in magnitude, with those of the Q-sort's positiveness of self concept and the real self-deal self correlations reported below. It is encouraging that anxiety scores did not increase during orientation to college life -- a time of life rarely characterized by low anxiety. In spite of being away from their home villages, functioning in a relatively competitive, foreign academic setting, and living in a much larger city than many had previously known, participants' anxiety scores declined. This may be a result of the supportive nature of the program.

Semantic Differential

The same 12 stimulus words were used in the Semantic Differential administrations at the beginning and end of the summer programs each of the four years of COPAN's operation. Hence, it was possible to summarize the data for the four years. Two kinds of summary analyses are presented below.

Analysis by Dimensions: Table 9 reports the mean rating for each dimension of each stimulus word for the administrations before and after the six-week orientation. The extreme right-hand column of Table 9 reports the level of significance of the change in before-after ratings determined by means of the usual t test.

The significant decrease in the good dimension of "college" at face value, is discouraging, as is the even greater decrease in the potent dimension of this stimulus. In the absence of a control group, it is impossible to determine whether such changes are attributable

Table 9.

Mean Semantic Differential Dimension Scores for Four-Year Summary (N = 53)

Stimulus	Dimension	Mean		Sign.
		Before	After	
Snow	Good	5.20	5.25	--
	Potent	3.89	4.00	--
	Active	3.69	3.73	--
College	Good	5.91	5.69	.05
	Potent	5.60	5.22	.01
	Active	4.87	5.00	--
Your Village	Good	5.30	4.94	.05
	Potent	4.18	4.31	--
	Active	3.53	3.84	.05
Love	Good	6.21	5.94	.01
	Potent	4.88	5.00	--
	Active	4.30	4.58	.05
Competition	Good	5.45	5.27	--
	Potent	5.60	5.38	--
	Active	5.59	5.45	--
Fishing	Good	5.75	5.45	--
	Potent	4.87	4.57	.05
	Active	4.01	4.18	--
Yourself	Good	4.57	4.61	--
	Potent	4.19	4.36	--
	Active	3.91	4.14	--
Money	Good	5.21	5.16	--
	Potent	4.74	4.70	--
	Active	4.58	4.53	--
Native	Good	5.48	5.25	.05
	Potent	4.75	4.75	--
	Active	4.06	4.01	--
Knowledge	Good	6.30	5.99	.01
	Potent	5.42	5.42	--
	Active	4.49	4.68	--
Business	Good	5.12	5.03	--
	Potent	5.11	4.89	--
	Active	4.79	4.75	--
Caucasians	Good	5.03	4.88	--
	Potent	4.38	4.45	--
	Active	4.29	4.35	--

to the rationalizations of students who were less successful than expected or whether the decrease reflects an inadequacy of the program. In either case, the changed ratings of "college" are interpreted as adverse findings.

The decrease in goodness of the rating of "your village" is even more discouraging in light of the program's objective of building pride in the students' native cultures. Perhaps it is to be expected that one's perception of a small rural village would not be as favorable after residing in a larger community offering greater and more varied experiences. However, the latter interpretation is difficult to reconcile with the surprising increase in the activity dimension of "your village." It is odd indeed that students would regard a small rural village as more active after they had experienced life in a larger community for a summer than they did before.

The decrease in the good dimension and the increase in the active dimension of "love" is more difficult to interpret. While the latter may be innocuous, the former is far from encouraging.

The decrease of "fishing" on the potent dimension may mean that an increased awareness of other desirable, masculine occupations have made fishing seem less desirable. However, "fishing" was rated about average on the potent dimension in both administrations of this instrument. An alternative interpretation could be made that the decreased perception of "fishing" as potent reflects a decreased respect for, or pride in, a common Native-culture economic activity. This interpretation is consistent with evidence provided by the Q-sort.

At face value, the decreased rating of "Native on the good dimension might be alarming. However, this is attenuated by the fact that "yourself" did not decrease on this dimension. One plausible explanation is that because COPAN made possible a non-defense-eliciting examination of relative merits of Native and dominant cultures accompanied by the staff's accepting attitudes toward varied cultures, the participants developed a greater freedom and security to view themselves as capable, worthy individuals who did not have to cling in defensive pride to all attributes of Native cultures. They may have been emotionally freer to choose between the goodness of Native and dominant cultural characteristics. Although this interpretation is not supported by the failure of the good rating of "Caucasians" to increase, it is by evidence for increased personality integration noted elsewhere in conjunction with the Q-sort increased congruence of both real and ideal selves with typical city youth and decreased congruence with typical village youth.

In any case, this change in Semantic Differential response gives some negative indication that COPAN participants'valued dominant-culture, middle-class ideals less at the end of the six weeks of college than they had at the beginning. It is unfortunate that unavailability of similar non-COPAN subjects made a control group impossible. A control group would have made it possible to infer how COPAN students would have responded after a few weeks of college if they had not received the special services of the program.

Inter-Stimulus Distance Analysis: A second kind of analysis to which the Semantic Differential lends itself involves a comparison of the distance between paired stimulus words in three-dimensional semantic space. When the distance between two stimulus words at the beginning of the program is compared to the distance at the end, the extent to which the semantic meaning of the two stimuli became more or less similar for the individual being studied is given.

Figures 1 and 2 show a graphical representation of the twelve stimulus words based on the mean rating secured for the 53 subjects at the beginning and end of the summer programs, respectively. These figures present in graphical form the same data contained in Table 9. The horizontal dimensions of Figures 1 and 2 represent the active-inactive semantic dimensions of meaning, the depth dimension represent the good-bad semantic dimension, and the vertical dimensions of these figures represent the potent-impotent semantic dimension. It should be noted that the two-dimensional grids shown are located at the "3" position on the potent-impotent dimension rather than at the more logical "4," or midpoint; this was done to eliminate the appearance of any of the lettered points, representing stimulus words, below the picture plane. These two-dimensional representations of three-dimensional semantic space may serve to facilitate visualization of the three dimensions of semantic meaning assumed to exist for this sample throughout the analysis of the Semantic Differential data.

Figure 1

Key

A. Snow
B. College
C. Your Village
D. Love
E. Competition
F. Fishing
G. Yourself
H. Money
I. Native
J. Knowledge
K. Business
L. Caucasians

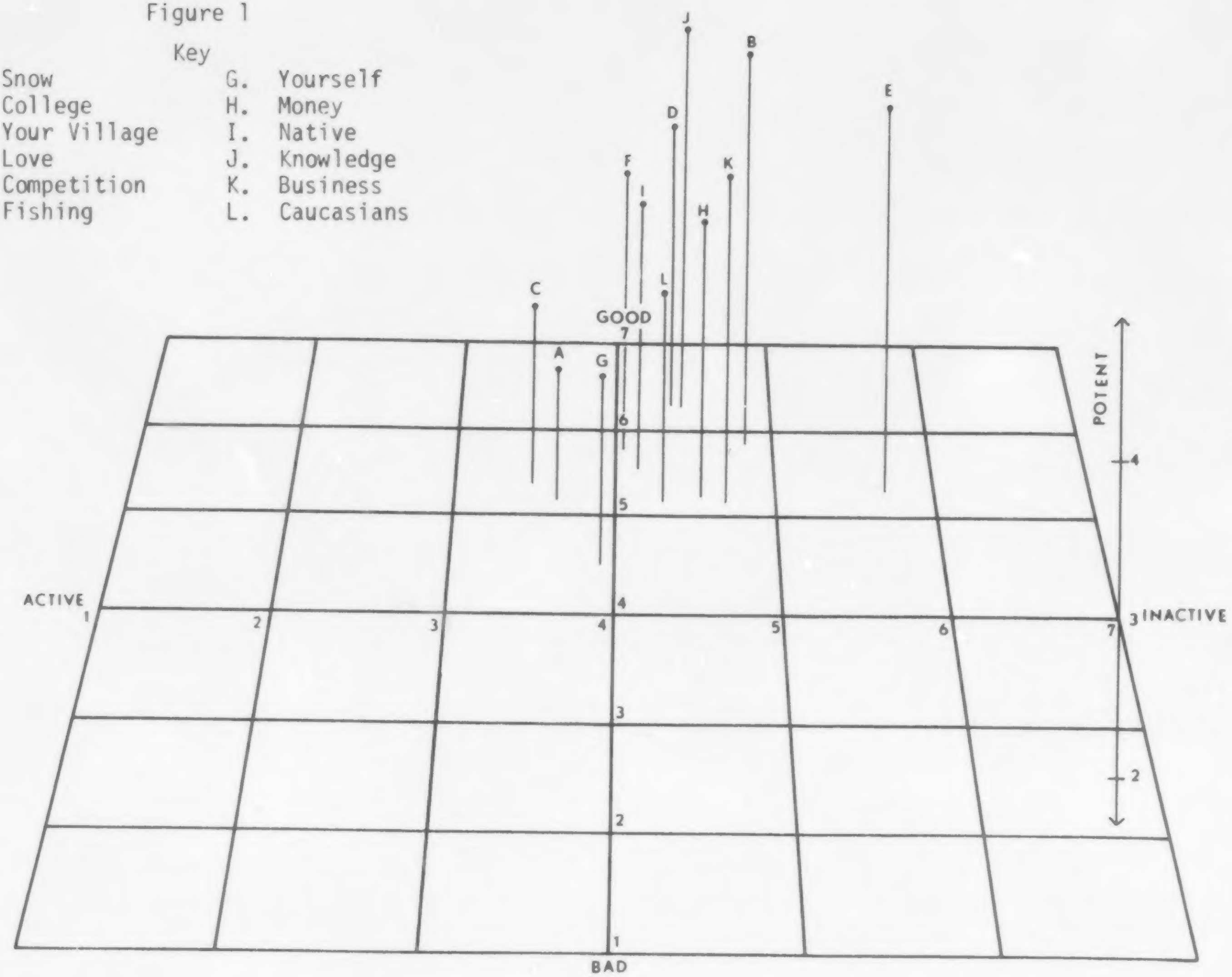
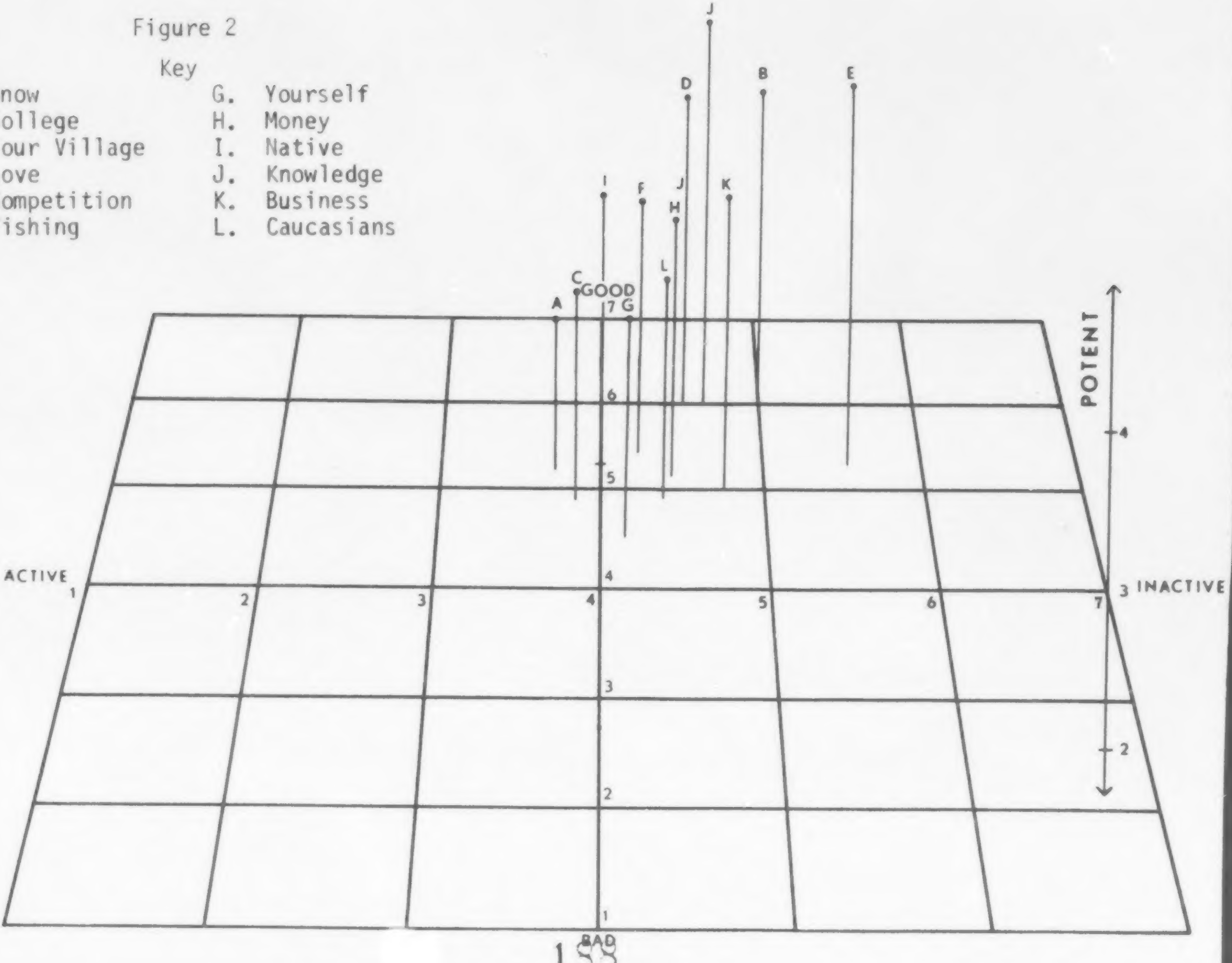


Figure 2

Key

A. Snow
B. College
C. Your Village
D. Love
E. Competition
F. Fishing

G. Yourself
H. Money
I. Native
J. Knowledge
K. Business
L. Caucasians



The distance between each of the sixty-six pairs of stimuli in three-dimensional semantic space was computed for each subject both at the beginning and at the end of the program. For each person, a comparison was made to determine whether the distance between the pair of stimuli increased or decreased between the administrations. The numbers of distance increases and decreases were then totaled and a simple sign test was applied to the results. It was not appropriate to apply a t test because differences between before-after distances cannot be assumed to be normally distributed.

This analysis revealed fourteen statistically significant changes in distance between pairs of stimuli that occurred during the program. All fourteen of these changes were decreases. This unexpected result raised the question of the appropriateness of the sign test's use of the expansion of the binomial having the coefficients .50 and .50. When the approximately three thousand students' stimulus pairs of before-after distance changes were summarized, it was found that only 42 per cent of the changes were brought about from stimulus words moving farther apart in semantic space. Approximately 50 per cent had, of course, been expected. This shrinkage of semantic space, as defined by the twelve stimuli used, can be seen in part in Figures 1 and 2. The methodological question which does not appear answerable from the data at hand is whether the statistical test of significance of distance changes should be based on the expansion of the binomial having the coefficients .50 and .50 or the binomial having the coefficients .42 and .58. If the entire semantic space of the subjects had contracted, then the latter would seem appropriate. However, it seemed more plausible that the apparent shrinkage of the semantic space of the subjects was a function only of the stimulus words that were employed. Consequently, the use of the former binomial seemed more suitable.

Table 10 reports the findings of this analysis. These data appear substantially more encouraging than do those presented in the previous Semantic Differential analysis.

TABLE 10.

Semantic Differential Distance Changes Between Pairs of Stimuli (N = 53)

	Snow	College	Your Village	Competition	Love	Yourself
College	.05					
Love		.05				
Competition			.01		.05	
Yourself		.01	.01	.05	.01	
Native			.01			.01
Knowledge				.05		
Business				.05		
Caucasians			.05	.05		

The decreased distance during COPAN between "snow" and "college" does not appear to lend itself to meaningful interpretation.

The partial convergence of "love" and "competition" may reflect some degree of acquisition of dominant-culture values toward the latter that are quite different from values held by traditional Eskimo culture.

However, intercultural differences in competitiveness among Alaska Natives makes it harder to interpret this change. It is unfortunate that the sample was too small to support separate analyses for various Alaska Native cultural groups.

The decreased distance between "college" and "love" may reflect an increased perception during the program of college as a more friendly, secure place. The decrease in the distance between "college" and "yourself," significant at the .01 level of confidence, appears to indicate an increased similarity of semantic meaning between self concept and college. This is certainly a highly desirable outcome for a college orientation program.

The greater proximity of "your village" to "competition," "yourself," "Native," and "Caucasians" may appear to be contradictory at first glance. However, when interpreted in light of Q-sort findings reported below, these changes reflect an increased similarity of "your village" to the people in the dominant culture and to a prominent feature of that culture, competition. At the same time, the semantic meaning of "your village" became more congruous with both "yourself" and "Native" during the program; this may reflect increased similarity of semantic meaning of the home villages with members of the Native cultures. Collectively, these findings indicate that participants may have acquired semantic meanings that reflect a similar view of peoples of different and similar cultural backgrounds compared with their own; that is, these findings may reflect a decreased ethnocentricity.

The decreased distance between "love" and "yourself" possibly indicates an improved self image. This interpretation is supported by Q-sort findings. Similarly, the greater proximity of "yourself" and "Native" after the program may be indicative of increased self acceptance. These two findings, both significant at the .01 level of confidence and consistent with both TMAS and Q-sort trends, indicate the COPAN objective of increasing personality intergration was successful.

The increased proximity of "competition" to "knowledge," "business," and "Caucasians" may show that Native students viewed them as more closely connected features of the dominant culture. At the same time, the decreased distance between "competition" and "yourself" may indicate that subjects perceived an increase of this attribute in themselves. Q-sort findings reported below support this interpretation.

Semantic Differential Summary: Findings from use of the Semantic Differential during the four-year period are somewhat ambiguous. While the findings of before-after dimensional mean changes are indicative of undesirable change, the results of the before-after inter-stimulus distance changes are interpreted as predominantly desirable.

This investigator has increasingly come to question the objectivity of his Semantic Differential dimensional interpretations. Many of the objective findings of the dimensional analysis lend themselves about equally well to divergent, contradictory interpretations. It is the writer's opinion that one can read into some of these findings almost anything one is looking for in a study of this nature. The reader is encouraged to critically evaluate the interpretations offered in this section.

An additional limitation of the Semantic Differential for cross-cultural research has very recently come to light. While Osgood, et al. (1957, pp. 170-76) expressed cautious optimism from their cross-cultural use of the Semantic Differential, McNeill (1968) found the factorial structure to differ markedly from one culture to another. Since factor analytic results would be highly unstable for the present sample of only 53 subjects, no alternative exists in the present investigation to the use of the standard scales, or dimensions. However, this presents an additional reason for caution in interpreting the above Semantic Differential findings.

Q-Sort:

The Q-sort described in the COPAN-67 section of this report was utilized during the last two summers of the program. This technique yielded two kinds of findings reported below.

Positiveness of Self Concept: In both 1966 and 1967, the scores on the measure of positiveness of self concept increased during the program by a non-significant magnitude. Likewise, the increase in positiveness of self concept for the combined two years' sample did not reach statistical significance. However, the trend indicated by this measure during both summers is highly consistent with the statistically non-significant trend of decreased scores on the Taylor Manifest Anxiety Scale. Moreover, the statistically significant inter-stimulus decreases between "Native" and "yourself" and "your village" and between "love" and "yourself" further reinforce the conclusion that self concept improved during students' exposure to COPAN.

Correlational Analysis: The mean of the 28 students' inter-sort correlations were computed for this two-year summary by the method described in the corresponding section of the COPAN-67 findings. Table 11 reports these findings.

TABLE 11.

Two-Year Summary of Mean r's Between
Q-Sorts Before and After COPAN

Pair of Sorts	Mean r Before	Mean r After	Level of Sign.	C.R.
Real-Ideal	.34	.40	--	1.92
Real-City	.22	.28	.05	2.07
Real-Village	.23	.20	--	.93
Ideal-City	.24	.35	.001	3.59
Ideal-Village	.26	.15	.001	3.53
City-Village	.24	.28	--	1.57

As was noted in the 1967 Q-sort section, the correlation between the sort for real-self and the ideal-self sort was greater at the end of the program than at the beginning. Although this change did not reach statistical significance, it is consistent with findings from the positiveness of self concept, the Semantic Differential, and the Taylor Manifest Anxiety Scale. These diverse kinds of evidence all point to the conclusion that personality integration increased during COPAN.

The change in correlation reported in the bottom row of Table 11, although not statistically significant, is quite interesting. There was an increase in similarity between participants' sorts of the stimulus sentences in how they thought a city youth would sort them and how a youth from their home village would sort them. This indicates that subjects may have viewed Native and dominant-culture youth of their respective ages and sexes as more alike after the experiences of the summer than they did before. Perhaps this is an increase in cultural relativism as was suggested by some of the statistically significant changes in Semantic Differential inter-stimulus distance changes during the program.

The middle four rows of Table 11 reveal a highly important trend. The mean correlation of the real-self sorts with the students' sorts representing their perceptions of the way a city-dwelling youth would sort the sentences increased during the program at the .05 level of confidence. The mean correlation between the real-self sorts and subjects' perceptions of the way a typical youth from their home village would sort the sentences decreased during the six-week period at a nonsignificant level. The ideal-self sorts and the typical city-youth sorts increased in correlation at the .001 level of confidence. Finally, the correlation between the ideal-self and typical village-youth sorts decreased during the time interval at the .001 level of confidence. These four changes form an interesting and highly consistent picture signifying that the program's participants grew to perceive their real and ideal selves as less like their perceptions of typical village youth and more like their perceptions of typical city youth -- that is, less like their Native cultures and more like the dominant culture. Whether this trend was caused by a change in the perceptions of subjects' real and ideal selves, in their perceptions of Native and non-Native youth, or in a combination of the two, cannot be determined from the above findings. In any case, the trend denotes a highly significant step in the process of acculturation.

In this context, the statistically significant decreases in the Semantic Differential good dimension of "your village" and "Native" could be viewed as natural, though not necessarily desirable, consequences of increasing acculturation into the dominant culture. It is encouraging that the decrease in consistency of real-self and ideal-self sorts with village-youth sort are of less magnitude than the increase in consistency of real-self and ideal-self sorts with city-youth sort. This is more evident when the correlation coefficients reported in the middle four rows of Table 11 are squared to provide a measure of the overlap between the two correlated variables. The overlap between the ideal-self and village-youth sorts decreased by five per cent while the overlap between ideal-self and city-youth sorts increased by six per cent. Similarly, the overlap between real-self and village-youth sorts decreased by only one per cent while the overlap between real-self and city-youth sorts increased by three per cent. Hence, it appears that the increased identification with typical dominant-culture youth may have been obtained with a relatively small cost of decreased identification with typical village-youth. The evidence of shift of real and ideal self perception toward the dominant culture and away from the Native cultures is particularly noteworthy when it is recognized that it occurred during a six-week period during which time personality integration evidenced improvement.

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SAMPLE COPAN 64-67 SEMANTIC DIFFERENTIAL FORM

SNOW[1]

(check one of the columns below between each pair of adjectives)

Good	___	___	___	___	___	___	___	Bad
Strong	___	___	___	___	___	___	___	Weak
Fast	___	___	___	___	___	___	___	Slow
Pleasant	___	___	___	___	___	___	___	Unpleasant
Brave	___	___	___	___	___	___	___	Cowardly
Tense	___	___	___	___	___	___	___	Relaxed
Likeable	___	___	___	___	___	___	___	Not Likeable
Hard	___	___	___	___	___	___	___	Soft
Excitable	___	___	___	___	___	___	___	Calm

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[1] Other stimulus words listed on separate sheets included College, Your Village, Love, Competition, Fishing, Yourself, Money, Native, Knowledge, Business, Caucasian.

Speech Attitudes Questionnaire COPAN 64-67

Name____________________Home Town______________, Alaska

School attended last year____________________ Age________

1. List the language(s) you can speak____________________
2. List the language(s) you understand____________________
3. List the language(s) your father can speak________________
4. List the language(s) your father understands________________
5. List the language(s) your mother can speak________________
6. List the language(s) your mother understands________________
7. When you are at home, what language do you speak mostly?__________
8. When you socialize with your friends outside of school, what language do you speak mostly?____________________
9. What language is spoken in the store where you trade?__________
10. What language is spoken in the church you attend?____________
11. When you have children of your own, someday, would you want them to learn their native language as well as English?______________

    If not, why? If so, why?

12. Did you study a foreign language in high school?______________

    If so, which one?______________

13. When you enter college, would you like to learn another language such as German, French, or Spanish?____________________

    If not, why? If so, which one, and why?

14. Which high school subjects were easiest for you?________________,

____________________, ____________________, __________________

15. Which subjects did you find difficult?__________________________,

____________________, ____________________, __________________

16. Which subjects were the most fun?________________, ______________

17. Which subjects bored you?______________________, ________________

18. What grade in school was the most fun?____________________________

Why?

19. What is the best book you have ever read.________________________

20. What sort of books do you enjoy reading outside of school?__________

____

21. What magazines have you read in the past year?____________________

____

22. If you could live anywhere in the world when you grow up, where would you like to live?____

23. What (if any) comic books have you read lately?__________________

____

24. When you leave school, what would you like to be?________________

____

25. Do you have many colds (more than 3 per year)?___________________

Do you wear glasses?______Have you ever had many earaches?________

26. What was the best movie you have ever seen?______________________

27. About how many movies do you see in a month?____________________

28. Do you enjoy reading aloud?_____________________________________

29. Do you enjoy reading silently?___________________________________

30. What is your favorite out-of-school summer activity?________________

Why? (Explain)

31. What are your favorite foods?____________________, ________________,

_____________________, _______________________, ________________

32. What is your favorite kind of music?______________________________

33. List five of your favorite songs.________________, ________________,

______________________, _____________________, ________________

34. Do you play a musical instrument?________________________________

If so, which one(s)?________________________, ____________________

35. List some of your favorite recording artists.

__________________________ __________________________

__________________________ __________________________

__________________________ __________________________